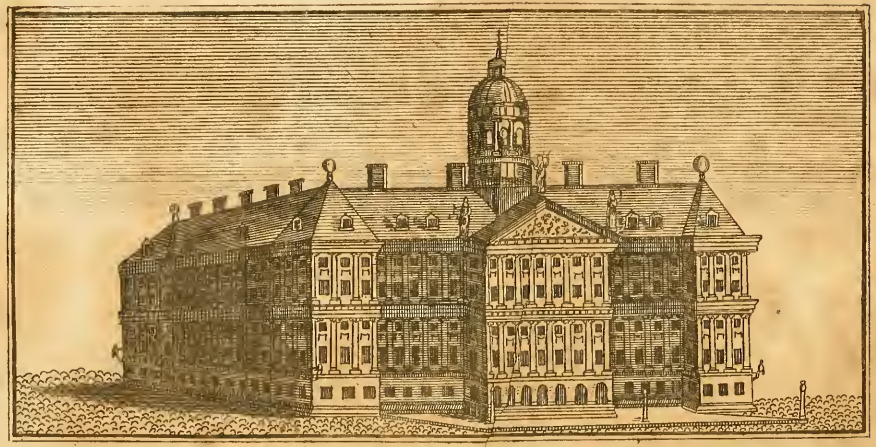
John Adams
Library.

IN THE CUSTODY OF THE
BOSTON PUBLIC LIBRARY.

SHELF Nº
ADAMS
250.4
v. 6

Digitized by the Internet Archive
in 2010

http://www.archive.org/details/worlddisplayedor06smar



The Stadthouse at Amsterdam.

The WORLD DISPLAYED;

OR, A

Curious Collection

OF

Voyages AND Travels.

Selected and compiled from the

WRITERS of all NATIONS;

BY

Smart, Goldsmith, & Johnson.

FIRST AMERICAN EDITION.

Corrected & Enlarged.

IN EIGHT VOLUMES.

VOL VI

Philadelphia.

Publish'd by Dobelbower, Key, and Simpson, 1796.

W. Harrison Sen.r Sculp.t

ADAMS 250.7-6

THE

TRAVELS

OF

SIR JOHN CHARDIN,

THROUGH

MINGRELIA AND *GEORGIA* INTO *PERSIA*.

Containing an account of his ſetting out from Paris in the ſervice of the French king; a deſcription of the different places he touched at; of the manners, cuſtoms, and religion of the inhabitants; together with an account of the various adventures that took place till his return to Europe.

I LEFT Paris on the 17th of Auguſt 1671, to return to Perſia, where the late king had by letters patent made me his merchant, and ordered me to procure many jewels of value, his majeſty having drawn with his own hand, the models by which he would have them ſet. Mr. Raiſin, a gentleman of great integrity, who had been my companion in my former travels, engaged again in this trade. We ſpent fourteen months in the richeſt countries of Europe, in ſearch of the largeſt ſtones, and the fineſt wrought corals. We cauſed to be made the richeſt goldſmith's work, watches and curious clocks, and beſides, took with us twelve thouſand ducats in gold.

We travelled by the way of Milan, Venice and Florence, and arriving at Leghorn, embarked in a ſhip under a Dutch convoy; and ſailed to Smyrna,

which we reached on the ſecond of March 1672, and twelve days after arrived at Conſtantinople. In this city we remained four months; but in the mean while there happening a quarrel between the grand vizier and the French ambaſſador, a report was ſpread, that the former intended to arreſt, not only the ambaſſador, but all of the French nation in that city, when being afraid that our goods, which were very rich, would be ſeized, we endeavoured by all poſſible means to leave Conſtantinople, and to proceed on our journey to Perſia. The caravans in thoſe hot months did not travel; but the Porte being about to ſend a new commander with ſoldiers, and the annual ſupply of money to the fort of Azoph on the lake Mœotis, we obtained a paſſage in a Turkiſh ſaick belonging to the fleet, and on the 27th of July embarked at a port in the Thracian Boſphorus.

This ſtreight which is about fifteen miles in length, and in moſt parts about two in breadth, though in others it is leſs, is ſo called, from its being ſuppoſed that an ox may ſwim over it. It is certainly one of the moſt delightful channels in the world; for the riſing ſhores are covered with pleaſure-houſes, gardens, woods, parks, and wilderneſſes, watered with a multitude of ſprings and fountains. In fair weather the paſſage through it is rendered exceeding diverting, from the great number of barks that are continually ſailing backwards and forwards; and the proſpect of Conſtantinople from the top of it at about two miles diſtance, is more charming than can be imagined. There are four caſtles well fortified with great guns, two of them oppoſite each other, eight miles from the Black Sea, and two at the mouth of the channel.

On the third of Auguſt in the morning, we arrived at Caffa, a port in the Tauricus Cherſoneſus, a peninſula ſo called, from its being firſt inhabited by the Scythians of Mount Taurus. It is thirty-five

leagues from north to ſouth, and 55 from eaſt to weſt. But the iſthmus that joins it to the continent is not above a league in breadth. It is inhabited by the Crim Tartars, who dwell in cities and towns, while their neighbours the Nogays and Calmucs, dwell in tents, as the reſt do on the continent.

Caffa is a large town in Crim Tartary, built at the bottom of a hill, on the bank of the ſea, extending in length nearly from north to ſouth. It is ſurrounded with ſtrong walls, and has a caſtle at each of the two ends, which advance into the ſea, whence the town on being viewed from a veſſel in the harbour, appears to built in the form of an half-moon. The caſtle to the ſouth is on an eminence, which commands all the parts about it. it is very large, and the reſidence of the baſſa: the other is ſmaller, but is well provided with artillery. The houſes in the town are computed at about 4000, of which about 3200 belong to the Turks and Tartars, and the reſt to the Greeks and Armenians: they are ſmall, and built of earth, as are alſo the moſques, bazars, and bath; for it has not any edifice of ſtone, if we except eight ancient ruinous churches erected by the Genoeſe: the ſoil about it is dry and ſandy, bearing little fruit, and the water is bad; but the air is very pure and wholeſome. All proviſions are very cheap and good, mutton being not above a farthing a pound, and other things in proportion. There is a great trade carried on here in ſalt-fiſh and caviare, which being taken out of the lake Mœotis, at twenty-ſix miles diſtance, in great quantities, are tranſported into Europe. The inhabitants alſo furniſh Conſtantinople and ſeveral other places, with corn, butter, and ſalt; for the Caffa butter is the beſt in all Turky.

On the 30th of Auguſt we left Caffa, in a ſhip bound for Mingrelia, and the next day arrived at Donſlow, or the ſalt-pits, which are ſituated on the ſhore fifty miles from Caffa. Here are great quanti-

ties of ſalt made by letting in the ſea water, and ſuffering it to congeal by the heat of the ſun. The people ſay, that two hundred veſſels are annually laden with this ſalt, paying only two ſhillings a day to thoſe who load it. About a mile from the ſhore is a village of the Tartars, where there is not above ten or twelve houſes with a little moſque, and round about is a great number of tents with ſeveral waggons cloſe covered, which ſerve them inſtead of houſes. Some of theſe tents are handſome enough, being made of round poles with others croſſing them, covered on the outſide with large felts drawn tight over them. They have a door of the ſame, and above a little window, to admit the light, and let out the ſmoke. The inſide is hung with tapeſtry, and the floor alſo covered with it. Every family has not only one of theſe tents, but two others, covered with a large coarſe woollen cloth, one for the ſervants and kitchen, in which is a pit five feet deep to make a fire in for dreſſing their meat, the other tent is for their horſes and cattle. Their corn and forage they ſtore in magazines under ground, which they cover ſo exactly that none can find them but themſelves. They can remove their tents with little trouble, and in a very ſhort time; on which occaſion they carry them away in carts drawn by horſes and oxen, of which they breed a great number: they profeſs the Mahometan religion, but intermix it with ridiculous opinions of divination.

From Donſlow we ſailed along the channel to Cape Cuodos, the Corocondama of Ptolemy, where the coaſts that bound the lake Mœotis, which are very mountainous, are ſeen at thirty miles diſtance. From Caffa to the ſtreights that open into this lake is 120 miles. The country on both ſides is ſubject to the Turks, and thinly inhabited by the Tartars, almoſt all the coaſt being deſert. From the ſtreight to Mingrelia is reckoned 600 miles along the ſhore, which conſiſts of pleaſant woods, thinly inhabited

by the Circaſſian Tartars, who are neither ſubject nor tributary to the Porte. The veſſels that come from Conſtantinople to Mingrelia trade with this people, but do it with their arms in their hands, and by hoſtages; for they are remarkable for their infidelity and perfidiouſneſs, and ſeldom fail to ſteal wherever they find an opportunity. The trade with them is carried on by exchange; the Circaſſians bringing down ſlaves of all ages and ſexes, honey, wax, leather, jackals, and the ſkins of ſome beaſts, for ſuch commodities as they want.

Circaſſia is a pleaſant and fertile country that produces great plenty of all ſorts of fruit without labour, as apples, pears, cherries, and walnuts; but the chief wealth of the inhabitants conſiſts in cattle, as ſheep, whoſe wool is as fine as that of Spain, deer, goats, and well ſhaped horſes, ſo ſwift and ſtrong, that they will tire wild beaſts, and overtake them in the chaſe. They ſow no grain but millet for their bread, and barley for their horſes, and their women till and manure the ground. Their drink is water and boza, which is a liquor made of millet, as intoxicating as wine. They live in wooden huts, and go almoſt naked: their beds are made of ſheep-ſkins ſewed together, and ſtuffed with millet leaves beaten in the thraſhing as ſmall as oat chaff. They were formerly Chriſtians; but now of no religion, except obſerving ſome ſuperſtitious ceremonies borrowed from the Chriſtians and Mahometans; and they are all ſworn enemies to thoſe who live in the provinces round about them.

The Abcas border upon the Circaſſians, and poſſeſs about a hundred miles on the coaſt between Mingrelia and Circaſſia. They are not ſo ſavage as the Circaſſians; but are as much inclined to robbery; ſo that the merchants are obliged to take the ſame precautions in trading with them. They, like their neighbours, are in want of all the conveniences of life, and have nothing to exchange for them but

human creatures, furs, the ſkins of deers and tygers, box-wood, wax and honey.

On the 10th of September we arrived at Iſgaour a port in Mingrelia, where all the veſſels lie that trade thither. It is a deſert place without any houſes; the traders therefore build themſelves huts and booths of boughs for the time of their ſtay, which is uſually as long as they find themſelves ſafe from the Abcas.

Colchis or Mingrelia, is ſituated at the end of the Black Sea. It is bounded on the eaſt by the little kingdom of Imeretta, on the ſouth by the Black Sea, and on the north by Mount Caucaſus. The rivers Codours and Rione part it, the firſt from Abcas, and the other from Imeretta. Its length is about 110 miles, and its breadth ſixty. It was once fortified againſt the Abcas by a wall of ſixty miles in length, which has been long ſince demoliſhed.

The inhabitants of Caucaſus who border upon Colchis are the Alanas, Suanes, Gigues, Caracioles or Cara-cherks, that is, black Circaſſians, ſo called by the Turks, not from their complexion, for they are eſteemed the faireſt people upon earth: but from their country, which is always darkened with clouds and fogs. They were anciently Chriſtians, but now live by robbery and rapine, and profeſs no religion, having little beſides ſpeech that can intitle them to humanity. They are very tall and portly, and their very looks and ſpeech ſhew their ſavage diſpoſitions, they being the moſt reſolute aſſaſſins, and daring robbers in the world.

The ancient kingdom of Colchis was much larger than Mingrelia is at preſent, it extending on one ſide to the lake Mœotis, and to Iberia on the other. Its capital city named Colchos, was at the mouth of the Phaſis, a river to the weſt. The country is uneven, full of hills and mountains, valleys and plains: it is almoſt covered with woods, except the manured lands which are but few, and thoſe preſerved by

grubbing up the roots that are continually ſpreading into them. The air is temperate with reſpect to heat and cold, but as it rains almoſt continually, the wetneſs and warmth of the climate breed in ſummer the peſtilence, and ſeveral other diſeaſes It abounds with rivers which deſcend from Mount Caucaſus, and fall into the Black Sea. The ſoil is very bad, and produces little corn or pulſe, and the fruits are without taſte and unwholeſome, except their vines, which thrive well, and produce moſt excellent wine. Did the inhabitants know how to prepare it in a proper manner, it would be the beſt wine in the world. The vines encompaſs the trunks of the trees, and riſe to their very tops. In ſeed-time the earth is ſo moiſt, that they ſow their wheat and barley without plowing; for they ſay, that ſhould they plow it, the land would be ſo ſoft as not to be able to ſupport the ſtalk. For their other corn they plow their land with plough-ſhares of wood, which in this moiſt ſoil, make as good furrows as iron. Their common grain is gomm, which is as ſmall as coriander ſeed, and reſembles millet. Of this they make a paſte, which they uſe for bread, and prefer it to wheat: this is not to be wondered at, for it is very agreeable to the palate, and conducive to health, it being cooling and laxative. They have alſo great plenty of millet, ſome rice, with wheat and barley, which are very ſcarce. The people of quality eat wheaten bread as a rarity, but the meaner ſort ſeldom or never taſte it.

The ordinary food of the country is beef and pork, of which laſt they have great plenty and the beſt in the world. They have alſo goats fleſh, but it is lean and ill taſted. Their veniſon is the hart, ſtag, and fallow deer. They have alſo wild boars and hares, all which are excellent food. They have partridges, pheaſants, and quails in abundance, with ſome river fowl, and wild pigeons, which are good meat, and as big as crammed chickens; theſe pigeons they

take in nets, and thus catch great numbers in ſummer.

Their nobility ſpend their whole time in the field, uſing hobbies, goſhawks, &c. for their ſports, to catch water fowl and pheaſants; but the paſtime in which they moſt delight is flying the falcon at the heron, which they catch only for the ſake of the tuft upon his crown, in order to put it upon their bonnets, for they let him go again, when they have cut it off, that it may grow up afreſh.

Mount Caucaſus produces a great number of wild beaſts, as lions, tygers, leopards, jackals and wolves; which laſt make great havock among their cattle and horſes, and frequently diſturb the inhabitants in their houſes with their dreadful howlings. They have great numbers of very good horſes, almoſt every man keeping ſeveral of them; for they coſt little or nothing, as they neither ſhoe them nor feed them with corn. They have no cities nor towns, except two by the ſea ſide; but their houſes are ſo ſcattered up the country, that you can hardly travel a mile, without ſeeing three or four of them. There are nine or ten caſtles in the country, the chief of which where the prince keeps his court, is called Rues This caſtle has a ſtone wall; but it is ſo ſmall, and ſo ill built that it might be battered down by the ſmalleſt piece of artillery; it has, however, ſome cannon, which the other caſtles have not. They are made in the following manner: in the midſt of a thick wood the people build a ſtone tower thirty or forty feet high, capable of containing fifty or ſixty perſons. This tower is the place of ſtrength, where they ſhut up all the riches of the lord, and of thoſe who put themſelves under his protection. Near this tower are five or ſix others of wood, which ſerve for magazines of proviſions, and as places of retreat for their wives and children, in caſe of an attack. There are alſo ſeveral huts made of wood, others of branches of trees, and others of canes and reeds.

The area in which they are incloſed is ſurrounded by a cloſe hedge, and by a wood which is every where ſo thick, that it is impoſſible to find theſe retreats but by the way cut to them, which is ſtopped up by trees, whenever they apprehend the approach of an enemy.

The houſes of the Mingrelians are built with timber, which they have in great plenty; but the poorer ſort never raiſe them above one ſtory, nor the rich above two. The lower rooms are always furniſhed with beds and couches, to lie down or ſit upon, on account of the moiſture of the earth; but they are inconvenient, from their having neither windows nor chimnies, and their having but one room for the whole family, ſo that they all lie together, and at night have alſo their cattle with them.

The men are well ſhaped, and the women ſo handſome, that they ſeem born to inſpire love; yet they all paint their faces, and particularly their eyebrows. They dreſs themſelves in as ornamental a manner as they can, wearing a Perſian habit, and curling the hair. They are witty, civil, and full of compliments; but, on the other hand, are proud, deceitful, cruel and libidinous. The men have alſo many miſchievous qualities; but that which they moſt practiſe is theft, and this they make their employment and glory. They juſtify the lawfulneſs of having many wives, by ſaying that they bring them many children, which they can ſell for ready money, or exchange for neceſſary conveniences; yet when they have not the means of ſupporting them, they hold it a piece of charity to murder new-born infants, and ſuch perſons as are ſick and paſt recovery, becauſe by this means they free them from miſery. Adultery and inceſt is ſcarce conſidered as crimes in Mingrelia: when a man catches another enjoying the embraces of his wife, he has a right to oblige

him to pay a hog; he ſeldom takes any other method of revenge, and they all three commonly ſit down to feaſt upon it. It is common for them to have two or three wives at a time.

As the gentlemen have full power over the lives and eſtates of their tenants, they ſell or diſpoſe of their wives and children as they think fit; beſides every huſbandman is bound to furniſh his lord with as much corn, wine, cattle and other proviſions as is in his power. Thus his riches conſiſt in the number of his peaſants. The lords decides the quarrels of their vaſſals; but when they themſelves are at variance, they determine the diſpute by arms, and therefore all go armed with a lance, bow and ſword.

Their dreſs is very ſingular. All the men, except the eccleſiaſtics, ſuffer but little of their beard to grow. They ſhave the top of the head, leaving only a little hair over the forehead, and down to their ears; and even that is clipped ſhort. They wear a bonnet of fine felt, which in winter is lined with fur; but they are in general ſo poor, that to prevent its being ſpoiled, they put it in their pocket when it rains, and go bareheaded Thoſe in mean circumſtances go almoſt naked, and have in general only a covering of a triangular form, at one end of which is a hole, through which they put the head; this covering, which is of ſtrong felt, they turn to the ſide whence comes the wind or the rain. Over their bodies they wear ſhirts which reach to their knees, and tuck into a ſtreight pair of breeches; but they never have above one ſhirt and one pair of breeches, which laſt them a year, and in all that time they never waſh the ſhirt above thrice; however once or twice a week they ſhake it for a certain purpoſe over the fire. Their ſhoes, or rather ſandals, are made of the raw ſkin of a buffalo untanned, tied round the foot, and faſtened with thongs of the ſame ſkins; but when the ſnow lies thick on

the earth, they wear a kind of ſnow-ſhoes, which ſpreading much farther than the feet, prevent their ſinking into it.

The whole family, both males and females, eat together without diſtinction: The king with all his train to his very grooms, and the queen with her maids and ſervants. In fair weather they dine in open court, and if it be cold, make a large fire, for wood coſts them nothing. Upon working days the ſervants have nothing but gomm, and the maſters pulſe, dried fiſh, or fleſh; but on holydays, or when they make entertainments, if they have no veniſon they kill an ox, a cow, or a hog. Both the men and women are very great drinkers, and at their feaſts, make their friends drink as much as they can. Their wine is drank unmixed, and beginning with pints they proceed to much greater quantities. The men at their merry meetings diſcourſe about their wars and robberies, and the women tell obſcene tales of their amours.

Mingrelia is but thinly peopled, which is occaſioned by their wars, and the vaſt numbers ſold by the nobility to the Perſians and the Turks. All their trade is carried on by the way of barter; for their money has no ſettled value. The current ſpecie are piaſtres, Dutch crowns, and abaſſis, which are made in Georgia, and bear the Perſian ſtamp. The revenues of the prince of Mingrelia do not exceed 20,000 crowns, which are raiſed by cuſtoms on goods exported and imported, by ſelling of ſlaves, and by impoſitions and fines. But this he lays up, for his ſlaves ſerve him for nothing, and his crown lands furniſh his court with more proviſions than he can ſpend. He is not able to raiſe above 4000 men fit to bear arms, and theſe are moſtly cavalry, for he has not above three hundred foot. Theſe ſoldiers are not diſtributed into regiments, or companies. Each lord and each gentleman leads his men to battle without order, and without officers; they follow

him as well in flying, as in charging the enemy. The prince's court upon ſolemn feſtivals conſiſts of two hundred gentlemen, but upon other days of about 120.

The religion of the Mingrelians or Colchians was formerly the ſame with the Greeks, they being converted, according to eccleſiaſtical hiſtorians, by a ſlave in the reign of Conſtantine the Great. But the Mingrelians ſay, that St. Andrew preached among them in a place called Pigaitas, where a church now ſtands, whither the catholicos, or chief biſhop, goes once in his lifetime to make the holy oil; but yet I was unable to find a Mingrelian who knew what is meant by religion, by ſin, the ſacrament or divine worſhip: for they are now fallen into ſuch a profound abyſs of ignorance, that they look upon the life eternal, the day of judgment, and the reſurrection of the dead, as mere fables: their clergy perform ſcarcely any eccleſiaſtical duties; for there is hardly one of them that can either write or read, and they have in a manner loſt the method of performing divine worſhip. They make a public profeſſion of fortelling things to come, and perſuade the people to believe that future events are revealed in their books. The Mingrelians are indeed ſo infatuated with this opinion, that as ſoon as any one is ſick, they call in the prieſt not to pray for the patient; they have not the leaſt notion of that, but for him to look in his book, to ſee whether the ſick will die of that diſeaſe, and for him to declare all its conſequences. The prieſt then opens the book, which he has brought with him, and having with great attention turned over all the leaves, pronounces with the voice of an oracle, that the cati, for thus they call their images, is enraged againſt him, and has ſtruck him with a diſeaſe; that he will be appeaſed by a preſent; but if a good one is not immediately given the patient will die. This preſent conſiſts in a goat, a hog, a cow, or the like,

which the poor man, under the apprehenſion of death, immediately gives the prieſt, to offer to the image.

The catholicos of Mingrelia, is not only the head of all the clergy of that country, but alſo of Abca, Guriel, Imeretta, and Mount Caucaſus; yet the prince appoints or depoſes him at his pleaſure. He has a very great revenue; for he has 400 vaſſals under him, who furniſh his houſe not only with the neceſſaries, but with many of the ſuperfluities of life. He ſells their children to the Turks, and when he viſits the dioceſſes under his juriſdiction, it is not to reform the clergy or to inſtruct the people, but to ſpoil them of their goods, and rake together great ſums. He will not conſecrate a biſhop for leſs than 600 crowns, nor ſay a maſs for the dead under 800; nor any other maſs under 100. His ſanctity conſiſts in abſtinence from fleſh and wine in lent, and in long prayers day and night; but he is ſo ignorant, that he can hardly read his breviary and miſſal. He has ſix biſhops under him, who generally take no care of the ſouls of the people, nor ever viſit their churches and dioceſſes; but ſuffer the prieſts to live in ignorance, and the people to commit the groſſeſt crimes. They are chiefly employed in feaſting and banquetting, and are drunk almoſt every day. They are rich, but their principal revenues ariſe from the oppreſſion of their vaſſals, and their ſelling their wives and children. They, however, like the Greek biſhops, abſtain from fleſh: for they place the whole Chriſtian religion in faſting, and think that almoſt the only duty they are obliged to perform. Their cathedral is pretty neatly kept, and well adorned with images, which they embelliſh with gold and jewels, believing that by this means they ſatisfy the divine juſtice, and atone for their ſins. They are clothed in ſcarlet and velvet, and alſo differ from the ſeculars in wearing their beards long, and their bonnets black, high, and round.

The Mingrelian prieſts are very numerous, but are a miſerable ſort of creatures. They till their own grounds, and thoſe of their lords, and are no leſs ſlaves than the ſeculars, nor have they any reſpect ſhewn them, except when they bleſs the food at meals, or ſay maſs. Their pariſh churches have no bells, inſtead of which they call the people together by knocking with a great ſtick upon a board; they are kept as naſty as ſtables, and the images are foul, broken, and covered with duſt; yet the worſhip they pay to them is in the higheſt degree idolatrous, for they do not pay them a relative adoration, but pay their devotions to the material ſubſtance. They worſhip ſuch moſt as are fineſt adorned, or famed for their cruelty, and if they ſwear by any of theſe, they will never break the oath. St. Giobas is one of the moſt formidable images, and him they will not approach nearer than where they can juſt ſee him, and leave their preſents at that diſtance; for they pretend that he kills all who approach him.

They have no value for any of the Romiſh Saints except St. George, to whom they pay the higheſt reverence, as do the Georgians. Their maſs is after the Greek manner. Their cup or chalice is a goblet of wood; the cover is of the ſame materials, and their patten is a wooden diſh. They never ſay maſs in lent, but on Saturdays and Sundays; for they hold that the communion ſpoils their faſting. They conſecrate either leven or unlevened bread, without any difference, and mix no water with the wine, except it is very ſtrong. They anoint the foreheads of their children as ſoon as they are born with their holy oil, and baptize them by immerſion; but this is never performed till they are able to make a feaſt for the prieſt, godfathers and gueſts. Their marriages are a contract by way of bargain and ſale; for the parents agree upon the price with the perſon who deſires her; and here the price of a woman who has been divorced is the loweſt; for a widow more is de-

manded; but for a maid moſt of all. When the bargain is once made, the young man may keep company with the woman till the money is paid, and it is no ſcandal if ſhe is with child by him. If any one has married a barren woman, or one of an ill diſpoſition, they hold it not only lawful but requiſite to divorce her. They obſerve almoſt the ſame faſts as the Greeks, for they keep the four great lents: the firſt before Eaſter, which is 48 days; that before Chriſtmas, which is 40 days; St. Peter's faſt, which is near a month, and the laſt obſerved by the eaſtern Chriſtians in honour of the Virgin Mary, which continues 15 days. They make the ſign of the croſs when they drink wine and eat pork; but not as any mark of Chriſtianity. Their prayers are all addreſſed to their idols for their temporal benefits, as their own proſperity, and the ruin of their enemies. They offer ſacrifices, obſerve no Sabbath, and abſtain from work only at the feſtivals of Chriſtmas and Eaſter, which they celebrate no otherwiſe than by eating and drinking in their houſes to exceſs. Their great feſtivals are when the image of a ſaint is carried through their country, upon which occaſion they put on their beſt clothes, make a great feaſt, and provide a preſent for their idol.

In mourning for the dead, the women gnaſh their teeth, rend their garments, tear their hair and fleſh, beat their breaſts, and make dreadful lamentations. The men tear their clothes, ſhave their heads and faces, and likewiſe beat their breaſts. The mourning laſts 40 days, on the ten firſt of which it is accompanied with the moſt extravagant ſigns of grief; which then gradually diminiſhes till the fortieth, when the body is interred. A feaſt is then made for all the relations and friends, and for all who come to weep. The biſhop ſays maſs, and afterwards lays claim to every thing that belonged to the deceaſed, his horſes, clothes, arms, money, if he had any, and every thing of the ſame kind. For death is the

ruin of the families of the Mingrelians. But when a biſhop dies, the prince ſays the maſs for the dead on the fortieth day of mourning, and takes all his moveable goods.

It muſt not be omitted that theſe people have certain monks of the order of St. Baſil, who wear the habit, and live after the manner of the Greek monks. They have black bonnets, eat no fleſh, and ſuffer their hair to grow, but mind nothing of religion, except obſerving their faſts with great exactneſs. They have alſo nuns of the ſame order, who obſerve their faſts, and wear a black veil, but they have no nunneries, nor are under any vows, but quit the habit when ever they pleaſe.

The neighbouring nations live and act in almoſt all reſpects after the ſame manner, only thoſe who live near Perſia and Turky are more civilized.

On the confines of Mingrelia lie the principality of Guriel and the kingdom of Imeretta, the former is very ſmall, it bordering upon Imeretta on the north, upon mount Caucaſus on the eaſt, upon Mingrelia on the weſt, and upon the Black Sea on the ſouth. It lies along the ſea ſhore from the river Rione to the caſtle Gonie, which is held by the Turks. The inhabitants are of the ſame diſpoſition and irregularity of manners as the Mingrelians, they having the ſame inclinations to lewdneſs, robbery and murder.

The kingdom of Imeretta, the Iberia of the ancients, is ſomething bigger than the country of Guriel, and is encompaſſed by mount Caucaſus, Mingrelia, the Black Sea, the principality of Guriel, and part of Georgia. It is 26 miles long, and 60 in breadth; it is full of woods and mountains like Mingrelia, but the valleys are more pleaſant, and the plains more fertile, they producing corn, pulſe, cattle, and a variety of herbs. There are ſome iron mines in the country, and ſome money current among the people, which is coined in the kingdom. They have alſo

ſeveral towns; but their manners and cuſtoms differ but little from the Mingrelians. The king has three good caſtles, the one called Scander, ſeated on the ſide of a valley, and two on mount Caucaſus, called Regia and Scorgia, which, from their ſituation, are almoſt inacceſſible. The fortreſs of Cotatis was once in the juriſdiction of this prince; but is now in poſſeſſion of the Turks.

The people of Guriel, Mingrelia, and Abca, were ſubject to the king of Imeretta, after they had all four freed themſelves from the power of the emperors, firſt of Conſtantinople, and then of Trebiſond; but in the laſt century ſetting up for themſelves, they became involved in continual wars, till calling in the aſſiſtance of the Turks, they were all made tributary to them. The king of Imeretta pays a tribute of 80 boys and girls from 10 to 20 years of age. The prince of Guriel pays 46 children of both ſexes, and the prince of Mingrelia 60,000 ells of linen cloth made in that country. The Abcas, however ſeldom paid any thing at firſt, and now pay nothing.

As ſoon as our veſſel had entered the road of Iſgaour, I landed with the Greek merchant who conducted me, with the hopes of finding houſes, ſome proviſions, and aſſiſtance; but I was much deceived. The Inhabitants had fenced round a place, a hundred paces from the ſhore, 250 long, and 50 broad; this was the grand market of Mingrelia. It had a ſtreet formed of about a hundred little huts on each ſide, built of branches of trees tied together. Each merchant took one, in which he lay, and there ſold ſuch commodities, as he hoped to diſpoſe of in two or three days time: thoſe they bought, and thoſe they had no probability of ſelling immediately, were kept on board the ſhips. No refreſhments were to be had in the market, nor was there a peaſant's houſe in its neighbourhood. At this I was equally ſurpriſed and afflicted, for our proviſions were almoſt conſumed, and nothing was to be ſold by the natives,

but ſlaves chained together. There were above a dozen naked wretches, who with their bows and arrows in their hands ſtruck every one with terror; theſe were the officers of the cuſtoms. But my ſurprize and affliction were much increaſed, on my being informed that the Turks and the prince of Guriel had taken up arms againſt the Mingrelians, and begun the war by plundering the houſes of their neighbours, and carrying off them and their cattle, wherever they found them.

On my taking the reſolution to go into Mingrelia, I had depended greatly on the Theatine miſſionaries, who have a houſe 40 miles by land from Iſgaour, where I was told I might live in ſafety, and that they would ſpeedily procure me a paſſage into Perſia. I therefore ſent an expreſs with a letter to the Prefect of the miſſion, and returned on board much dejected.

Two days after, a number of peaſants who fled from the enemy, paſſed by Iſgaour, and raiſed a great alarm, by reporting that the Abcas, whom the prince of Mingrelia had called to his aſſiſtance againſt the Turks, plundered and burnt every thing before them; and carried off all the men and beaſts that fell into their hands. Adding, that they were already near the port. All were now in a hurry to carry their effects on board. Each of the commanders of the ſhips landed two pieces of cannon, and the men were under arms all night: but the next day they reimbarked, chuſing rather to abandon the wool, felt, earthen ware, and other merchandize, they had not been able to bring on board, than to expoſe themſelves to the danger of falling into the hands of the Abcas. About ten at night we ſaw all the market in a flame, and the next morning, ſome men landing, they found nothing but the remains of the conflagration.

I now endeavoured to buy from the maſters of the ſhips as much proviſions as poſſible; but all I could

purchaſe from the ſeveral merchants was ſixty pounds of biſcuit, a little pulſe, eight pounds of butter, and twelve pounds of rice. This was but little for ſix perſons; but good management made it laſt longer than I could have imagined. We had, however, dried fiſh in abundance, and ſcarce ate any thing elſe; I was wonderfully delighted when I had prevailed on my men to make a meal without bread.

At length hearing no news of the the Prefect, and not being able to gueſs the reaſon, I informed my men of the neceſſity we were under that one of them ſhould go to him; becauſe none but he could ſecure us from the evils with which we were threathened, or deliver us from thoſe we endured, and that were encreaſing every day. My valet offered to undertake the journey. I therefore gave him letters and preſents for the Perfect and his brethren, and he ſet out on this expedition.

On the morning of the 4th of October my valet returned, bringing with him the Prefect, who was a native of Mantua, called Don Maria Joſeph Zampy. I immediately ran to embrace him, when he cried, "God forgive thoſe who have adviſed you, "Sir, to come hither: you are arrived at the moſt "barbarous country in the world: and the beſt ſtep "you can take, is to return to Conſtantinople by "the firſt opportunity." The joy we had conceived at ſeeing this prieſt was damped by this diſcourſe. I took him into my cabin, and there with my comrade deliberated on what was to be done. He told us that he was come to ſerve us to the utmoſt of his power; that he would take us to his houſe if we deſired it: but that he had no bread; that no proviſions were to be had: that the air of the country was unhealthy, and the people more wicked than it was poſſible to imagine. I told him that I had a letter of recommendation to the prince of Mingrelia; but he replied, that he was as great a villain, and as baſe a robber, as any of his ſubjects: and then ad-

ded, that if after this notice I was reſolved to venture he would do all in his power to preſerve our perſons and baggage, and procure us a ſafe paſſage into Perſia.

I did not ſtay to deliberate on what the father had repreſented; the evils with which I was threatened in Mingrelia were future, and I hoped to avoid them: but thoſe I ſuffered were preſent, they filled my imagination, and my heart ſunk under them. I therefore repreſented to him, that whatever miſfortunes might happen to us in Mingrelia, they muſt be leſs than thoſe of returning to Caffa, by which we muſt infallibly periſh; and this opinion I ſtrengthened by many reaſons. He was ſoon convinced by my arguments, and now only conſulted on the manner in which we ſhould travel. The barque wherein we had come down the river with my valet, was proper for our purpoſe. It was freighted for going and coming: we therefore embarked in it with all our baggage, and I gave the value of an hundred crowns in goods to father Zampy, who knew the price ſet upon it, and was to buy it for me. The baggage being embarked before noon, we immediately ſet ſail. I was filled with joy at leaving the ſhip, where I could not endure the ſtink, nor bear the ſight of the infamous commerce carried on in it. It was become a priſon for ſlaves, in which the men and boys were chained two and two every night, and looſened every morning. The war of Mingrelia was of advantage to our merchants, who bought the booty and ſlaves taken by the Abcas, who were now continually coming on board, to exchange them for arms, clothes, and other commodities. A Greek merchant, whoſe cabin was next to mine, bought a woman and her ſucking child for twelve crowns: the woman was twenty-five years of age; her face was extremely beautiful; her ſkin had the whiteneſs of the lily; and I never ſaw a finer breaſt or a rounder neck. This lovely woman filled me

at the ſame time with ſuch envy and compaſſion, that giving her a dejected look, I ſaid to myſelf, unhappy beauty, thou ſhouldeſt not create theſe uneaſy ſenſations was I in another ſtate, and did I not find myſelf on the point of falling into greater miſeries, if there can be greater, than that of being a ſlave. What ſurprized me moſt, was to ſee that theſe miſerable creatures were not dejected, and that they appeared inſenſible of the miſery of their condition. As ſoon as they were bought, their rags were taken off; they were dreſſed in new linen habits, and ſet to work ; the men and boys in doing ſomething about the ſhip, and the women in ſewing.

But to proceed : we had a pretty good wind, and our little barque advanced both with ſails and oars. During the voyage, I agreed with father Zampy on the means to prevent our falling into the hands of the enemy, and of being neither plundered nor aſſaſſinated by the Mingrelians.

At midnight we arrived at the entrance of the Aſtolphus, one of the greateſt rivers in Mingrelia, and called by the natives Langur, where ſtopping, we ſent two of our mariners to Anarghia, to enquire after the enemy, and to ſee if the inhabitants had not fled. Anarghia is a village two miles from the ſea, and the moſt conſiderable place in all Mingrelia. It conſiſts of about a hundred houſes ; but they are ſo far diſtant from each other, that it is two miles from the firſt to the laſt. There are always Turks in that village to purchaſe ſlaves, and barques to carry them off. It is ſaid to be built on the place where anciently ſtood the great city of Heraclea.

The next morning before day, the two mariners returned with the news that the Abcas had been no nearer than within fifteen miles of Anarghia, and that every thing there was as uſual. Father Zampy cauſed the men to row hard, in order to arrive early at that village, that we might all land without being ſeen. This happened according to our wiſhes. We

went to lodge with a peaſant who had the beſt accommodations of any in the place; and as we had many cheſts, the largeſt of which was full of books, father Zampy adviſed me to open it as ſoon as we were at our lodgings, under the pretence of looking for ſomething, to prevent their imagining that theſe cheſts were filled with treaſures; he at the ſame time propoſed my pretending to be a religious, and that we had brought nothing with us but books. I followed this advice. The people of the houſe were aſtoniſhed at ſeeing ſo large a cheſt thus filled, and I believe imagined that the contents of the others were the ſame.

On the ninth of October a lay Theatine, who was phyſician and ſurgeon to all Mingrelia, came to ſee us. The acceſs which his art gave him to the houſes of the prince, and of all the great, had raiſed his vanity. I received and treated him in a manner that flattered his pride, and in return he gave me a thouſand aſſurances of his protection and aſſiſtance. Some days after he came to inform us that the Abcas had returned home; and had carried off 1200 perſons, much cattle, and a great booty. He then told father Zampy that we might all go to their houſe at Sipias, and that the prince and catholicos had ordered him to tell me and my comrade, that we were welcome, and that they would grant us men and horſes to conduct us into Georgia. Upon receiving this agreeable news, we reſolved to ſet out the next day.

While we ſtaid at Anarghia we had no ſcarcity of proviſions, but had plenty of fowl, hogs, and goats, which my men exchanged for needles, thread, combs and knives. We had every thing very cheap, and this being the time of vintage, we had wine in plenty, and nothing was ſcarce but bread. There was a widow lady of quality at Anarghia, whoſe huſband had been vizier to the prince. Father Zampy conducted me to her, and I made her a preſent of

ſome trifles. In order to obtain others, ſhe ſent me every day a cake of bread that weighed about half a pound, with ſome other refreſhments: thus one day ſhe ſent me a hog, another day a cake of wax, another ſome honey, another a pheaſant, and on ſending theſe ſhe always begged for ſome trifles, as knives ſciſſars and ribbons; ſhe made me pay double the price of her preſents. One day ſhe paid me a viſit, when ſhe was extremely obliging, but made many demands.

Father Zampy made me paſs for a capuchin, obſerving, that I ſhould meet with ſome of that order in Georgia. To ſupport this character, I dreſſed as meanly as poſſible, and affected poverty on all occaſions. I acted my part well enough, but the conduct of my ſervants prevented my impoſing on the people: for they broke all my meaſures by their cookery, and bought the greateſt delicacies, let them coſt what they would.

On the 14th we ſet out two hours before day for Anorghia, and proceeded two leagues up the river Aſtolphus, after which we landed our baggage, and with it loaded ſix ſmall carts; beſides two others filled with the proviſions bought by father Zampy. Theſe eight carts made a great noiſe; for the Mingrelians were not accuſtomed to ſee ſuch a quantity of goods at a time. In leſs than two days the whole country was informed that ſome Europeans were arrived who had eight carts loaded with their baggage. We proceeded four leagues and a half by land, and arrived in the evening at Sipias.

Sipias is the name of two churches, one of them a pariſh church of the Mingrelians, and the other belonging to the Theatines, an order of friars who firſt came into Mingrelia in 1627, when they were admitted as phyſicians, and a piece of land given them, on which they built ſeveral wooden houſes after the manner of the country, ſome with only the ground floor, and others with a room above. Each of the

friars have one of theſe houſes to dwell in; for they are all ſeparate: the ſmalleſt are for their ſlaves, and two families of peaſants who are their tenants; but though they have good employment as phyſicians, none will embrace their religion, the very ſlaves refuſing to communicate with them: for they will not allow the Europeans to be Chriſtians, becauſe they have neither ſo many faſts as they, nor are afraid of images.

On the 18th the princeſs of Mingrelia came to the Theatines. She was on horſeback attended by about ten men and eight women, very badly clothed, and ill mounted, with ſeveral men on foot who ſtood about her horſe. Father Zampy went immediately to receive her, when ſhe told him, that ſhe had heard there was ſome Europeans in his houſe, who had brought a great quantity of baggage: that ſhe was glad of it, and deſired to ſee them, in order to tell them that they were welcome. I was then inſtantly called, and father Zampy told me, that I muſt make her a preſent, ſince it was the cuſtom to pay in this manner for the viſits of a prince and princeſs. Being told that I ſpoke the Turkiſh and Perſian tongues, ſhe called a ſlave who knew the Turkiſh, and aſked me a thouſand queſtions about my rank, and my voyage. I told her that I was a capuchin. She cauſed me to be aſked, if I was in love? if I had ever been in love? how it happened that I had never been in love? and how I did to live without a woman? She carried on this converſation with great vivacity, and all her retinue were very merry upon it: but for my part, I was much dejected, and would have been glad of the abſence both of the princeſs and her train; whom I every moment feared would pillage our lodgings; for ſhe aſked three times to ſee what I had brought; but father Zampy promiſing to bring her the uſual preſent the next day, ſhe departed, ſeemingly well ſatisfied.

The next morning ſhe ſent to invite me to dinner. She was at a houſe only two miles from ours; but did not live with the prince, who had a great diſlike to her, having been forced to marry her. I found her better dreſſed than the day before. She was painted, and ſeemed to endeavour to appear lovely; ſhe was clothed in gold brocade, and had jewels in her head dreſs. She ſat on a carpet, with nine or ten women by her ſide, and near her were many ſhabby fellows half naked, who compoſed her court. They aſked for my preſent for the princeſs, before they ſuffered me to enter. It was brought by my ſervant, who delivered it to them, and conſiſted of caſes of knives, ſciſſars, and other things which coſt about twenty ſhillings, and was worth about 3*l.* in Mingrelia. The princeſs was ſatisfied, and ſuffered me to enter after having ſeen them. Near her was a bench, on which the ſlave who ſpoke Turkiſh deſired me to ſit. She firſt told me that ſhe would have me to marry one of her friends, and that I ſhould not leave that country; for ſhe would give me houſes, lands, and ſlaves. But a ſtop was put to her diſcourſe, by one coming to inform her that dinner was ready.

The houſe in which ſhe lived was in the midſt of five others, each at a hundred paces diſtance. Before one of them was a raiſed place built with wood, eighteen inches high, over which was a ſmall dome. Here a carpet being ſpread, the princeſs ſeated herſelf upon it, as did her women at four paces diſtance on other carpets. The ſhabby wretches who compoſed her court, and were about fifty in number, ſeated themſelves round on the graſs. There were two benches near the place raiſed for the princeſs, one of which ſerved the Theatines and me for a ſeat, and the other for a table. When the princeſs was ſeated, a long painted cloth was laid before her, and at one end of it were placed two large and two ſmall flagons, four plates, and eight cups of different

ſizes, with a ſilver baſon, ewer, and ſkimmer. Other ſervants at the ſame time laid boards before thoſe who were ſeated, to ſerve as tables; and one was alſo put before the women. This being done two kettles were brought in and placed in the middle, one of them, which was very large, was carried by four men, and was full of common gomm; the other, which was ſmaller, was brought in by two, and was full of white gomm. This gomm was a kind of paſte, of which the Mingrelians make the ſame uſe as we do of bread. Two other men brought in upon a kind of bier, a hog boiled whole, and four others entered with a large pitcher of wine. The princeſs was ſerved firſt, then her women, then us, and afterwards her attendants. The princeſs was alſo ſerved with a wooden bowl of gomm, and ſome herbs, and with a ſilver diſh, in which were two fowls, one boiled, and the other roaſted; but both of them had a very diſagreeable ſauce. The princeſs ſent me a part of the bread and ſallad, and cauſed me to be told, that I ſhould ſtay ſupper, and that ſhe would kill an ox; but this was mere compliment. A little after ſhe ſent me two pieces of fowl, and aſked with a loud voice, why there never came into Mingrelia any of the European artificers, who work ſo well in metals, ſilk, and wool, and why there only came monks who had no buſineſs there, and whom they did not want. It is eaſy to gueſs at the confuſion into which this queſtion muſt throw the poor Theatines who were preſent. I anſwered, that the artificers of Europe laboured only for gain, and having employment enough there, had no inclination to go father; but that the religious having in view the glory of God, and the ſalvation of ſouls, theſe great concerns induced them to leave their country, and travel ſo far.

The repaſt laſted about two hours; when it was half ended the princeſs ſent me a cup of wine, and cauſed me to be told that it was the wine ſhe herſelf

uſed, and the cup out of which ſhe drank. Three times ſhe did me this honour, and was much ſurpriſed to ſee me mix water with my wine, ſaying, ſhe had never ſeen that done before. Indeed, ſhe and her women drank it unmixed, in great quantities. Dinner being ended, ſhe ſent to enquire if I had brought any ſpices or china-ware; ſhe alſo aſked me for a variety of things, and finding that I had none to give her, ſhe at laſt grew angry, and ſaid ſhe would ſend to examine my goods; but though I was much frighted, I anſwered ſhe might do it when ever ſhe pleaſed; to which ſhe replied, that ſhe was only in jeſt. However, as ſoon as we roſe from table, I entreated one of the Theatines who had accompanied me, to make all poſſible haſte to my comrade, and tell him what the princeſs ſaid, in order that he might prepare for all events. After dinner ſhe again ſpoke of the marriage, and ſaid ſhe would ſoon ſhew me the woman ſhe would give me; but I replied as before, that monks never marry, and was going to take my leave; when unhappily ſhe perceived under the mean frock I wore, that I had whiter and finer linen than what they had in Mingrelia. She came up to me, took me by the hand; pulled up my ſleeve to the elbow, and held me for ſome time by the arm, talking all the while in a low voice to her women. I was extremely embarraſſed, and what gave me moſt pain, was my not knowing what ſhe ſaid, though I could perceive by her geſtures, that ſhe was talking earneſtly about me. I was at a loſs how to behave in public to a woman who had at the ſame time the title of ſovereign, and the impudence of a proſtitute. But ſhe ſoon threw me into greater conſternation; for going up to father Zampy, ſhe ſaid, You both deceive me: you ſhall come again on Sunday morning, and this ſtranger ſhall ſay maſs. The father was going to reply; but the princeſs turned her back, and bid us go home.

I returned to our lodging very ſad and penſive; the princeſs's avarice made me apprehend ſhe would do me ſome ill turn; and father Zampy told me that he was infallibly certain of it. I therefore the ſame night cauſed a deep pit to be dug in his apartment, in which I put a cheſt that contained a clock, and a box of coral; this was ſo well buried, that there was not left the leaſt ſign of the ground having been opened. I then went into the church with the ſame deſign, when father Zampy adviſed me to open the grave of a Theatine who had been buried ſix years before, and to depoſit among his aſhes a ſmall caſket I was willing to conceal; but happily I choſe to bury this caſket, in which was 12,000 gold ducats, in a corner of the church behind the door, for which purpoſe I made a deep pit like the former. I afterwards concealed in the roof over the chamber where I lodged, a ſabre and a poignard ſet with precious ſtones. My comrade and I kept about us what was of the leaſt weight and the greateſt value, and ſuch things as were not worth a great deal, we gave the Theatines to keep for us.

On the 23d after dinner, a perſon came to inform father Zampy that there were two gentlemen at the door who aſked for him. Theſe gentlemen, who were neighbours, were on horſeback, and had with them thirty men, horſe and foot, well armed. My comrade and I were immediately called. I could not penetrate into their deſign; but I knew it too ſoon; for on our coming up to them, they cauſed us to be ſeized and tied by their men; telling the Prefect, and the other Theatines who came to ſalute them, that if they ſtirred they would kill him. The Prefect being ſeized with fear, fled; the others, however, would not leave us, and the lay brother not only made uſe of all his intereſt in our behalf; but though a ſword was held up to his neck, he would not abandon us. Our ſervants were imme-

diately ſeized, and one of them making reſiſtance, and defending himſelf with a knife, was thrown down, and tied to a tree. They then declared they would ſee what treaſures we had. To which I replied, that they might do as they pleaſed; we were poor capuchins, and all our wealth conſiſted in books papers, and a few ordinary goods, which, if they would offer us no violence, we would ſhew them. This anſwer ſucceeded, they untied me, and bid me open my chamber door.

We had kept about us, as I have already obſerved, our moſt precious jewels; my comrade had ſewed his in the neck of a cloſe coat lined with fur; but I had made mine up into two ſmall packets, which I had hid in my cheſt among my books; not daring to carry them about me for fear of being robbed or aſſaſſinated on their account. I therefore deſired my comrade and the lay brother to take the two gentlemen aſide, and to amuſe them by offering a little money, in order to give me time to take the two valuable packets out of my cheſt, and to conceal them in another place. They did ſo; I entered my chamber and ſhut myſelf in. The gentlemen ſuſpected my deſign, and went to the door which I had faſtened on the inſide; when my comrade bid me, in a low voice, be on my guard, as they watched me through the cracks: this made me ſnatch the two packets out of the thatch in which I had already concealed them, for fear they had ſeen me put them there. I then put them in my pocket, and ſeeing the villains were breaking open the door, I threw myſelf out of the window into the garden. In a leſs preſſing neceſſity I would not have made that leap on any conſideration; but a mind ſeized with fear, dreads nothing but the firſt object of its apprehenſions: I ran to the bottom of the garden, and threw the two packets into a thicket of briars; but was in ſuch confuſion, that I did not with ſufficient care obſerve the place were I put them.

I immediately returned to my chamber, which I found full of theſe robbers, ſome of whom were ſtruggling with my companion, while others were beating with their weapons on my cheſts to break them open. Knowing there was now nothing in them of great value, I took courage, and bid them take care what they did, as I was ſent for by the king of Perſia, and that the prince of Georgia would take a ſevere revenge for the violence that was offered me. I then ſhewed the king of Perſia's paſſport, which one of the gentlemen took, and was going to tear it, ſaying, he neither feared nor valued any man upon earth; but the other ſtopped him; for the writing in gold, and the gilt ſeal inſpired him with reſpect. He, however, bid me open my cheſts, and ſaid that no harm ſhould be done me; but if I made any further reſiſtance, they would ſever my head from my body. I began to reply, inſtead of ſhewing my obedience; but this had like to have coſt me dear; for one of the ſoldiers drew his ſword, and was aiming it at my head, when the lay-brother ſtopped his arm. I now immediately opened the cheſts, they began to plunder them, and every thing that pleaſed theſe gentlemen was taken away.

During the time this pillage laſted, I leaned againſt a window, and turning my eyes away from theſe wretches, that I might not encreaſe my grief by beholding them, I caſt a look into the garden, and there perceived two ſoldiers removing the brambles, juſt where I ſuppoſed I had concealed my two packets of jewels. I ran in a rage to the place, followed by one of the Theatine fathers; but the ſoldiers, I knew not why, retired as ſoon as they ſaw us coming towards them. I inſtantly ſought for my two packets, but the confuſion I was in prevented my knowing the place where I had put them, and my not finding them, made me certain that they had diſcovered and taken them away. The reader may judge from the value of theſe packets, which amounted to 25,000

crowns, of the conſternation with which I was ſeized. In the mean while my comrade and the lay-brother calling me as loud as they were able, I left the garden, and ran into the chamber. On my entering it I was ſeized by two ſoldiers, who dragged me into a corner, and took every thing they found in my pockets, which was of no great value. They then ſeized my hands, and attempted to tie them. I cried out---I reſiſted --I made ſigns that they ſhould lead me to their maſter. I cauſed the chief of the villains to be told, that they need not tie me, either to carry me away or to kill me ; for I was diſpoſed to ſubmit to whatever they did with me. They replied, that ſince we were ambaſſadors, they would take me to their prince. I let them know that we would go without being tied, and that we hoped he would do us juſtice, as we had letters to him, to which he would certainly ſhew reſpect. It was late, the night approached, and the prince's caſtle was at fifteen miles diſtance, they therefore releaſed us, and only took the ſervant who had been tied to a tree, and whoſe liberty I procured a fortnight after for ten piaſters.

As ſoon as I was out of the hands of theſe robbers, I went into the garden: the prieſt who had followed me when I went to fetch the two packets of jewels I had concealed, told every body in the houſe of the misfortune I believed I had ſuffered, and nobody doubted but that theſe ſoldiers having obſerved me, had followed and taken what I had concealed among the brambles. Allaverdy, one of our Armenian valets, followed me, and to my great aſtoniſhment threw his arms about my neck, with his face bathed in tears. Sir, ſaid he, we are ruined. Fear and the common misfortune have made us forget what we all are. I was at firſt ſo ſurprized, that I took him for ſome Mingrelian who was going to ſtrangle me, and when I knew him, I was moved by his tenderneſs, Sir, ſaid he, have you made a thorough ſearch ? I have ſearched ſo much, cried I, that I am quite ſure

of my misfortune. He was not contented with this; he would have me ſhew him the place, and the manner in which I concealed them. I did ſo merely out of complaiſance for the poor youth who ſhewed ſuch affection; but was ſo fully perſuaded that he would loſe his labour, that I would not aſſiſt him. It was now night, and I was ſo uneaſy that I knew not what I did; but at length to my great aſtoniſhment, Allaverdy came again to careſs me, and gave me the two packets which he pulled out of his boſom. I could not help imagining that the finger of heaven was in this, and believing now that I was the care of the Almighty, I became confident of the divine aſſiſtance, and entertained thoſe hopes of deliverance, that have ever ſince ſupported me under all my diſtreſſes.

I now went to my chamber, and told my comrade of my ſucceſs. I found him putting our things in order. What they had taken conſiſted of clothes, linen, arms, braſs veſſels, and other things of ſmall value, which did not amount to 400 crowns; and we agreed to conceal the recovery of my two packets from the Theatines, that they might think we had little elſe to loſe.

The next morning the Prefect of the Theatines, and the lay-brother, went with me to the prince, and the Catholicos, to demand juſtice; but neither of them could give us any ſatisfaction. The prince obſerved, that while the war laſted, he had but little authority over the nobility; but at another time he would have done his utmoſt to recover what we had loſt. The Catholicos, to whom we gave a caſe of ſilver hafted knives and forks, talked in the ſame manner, and endeavoured to comfort us. They, however, each of them appointed a gentleman to go on their parts to demand what had been taken from us; but their endeavours to find the robbers were ineffectual; from them we learnt that the princeſs was concerned in the robbery, and had a third part of the ſpoils; and that the Turks had entered Min-

grelia, and were laying waſte all the country through which they paſſed with fire and ſword.

I was now in ſo reſigned a diſpoſition, that this news did not much move me; the Theatines, however, were filled with terror, and both they and we prepared for flight. At midnight we heard the report of two great guns, fired from the fortreſs of Rucks to give notice of the approach of the enemy. At this ſignal every body began to fly; and at break of day we ourſelves ſet out. I left every thing that had been buried, and concealed in the roof and other places, thinking them much ſafer than what we took with us. The Theatines had no other carriage but one cart drawn by bullocks, and two horſes. In the cart was carried the baggage, the Lay-brother mounted one of the horſes, and my comrade, who was ſick, rode the other, while two Theatine friars and I followed on foot, accompanied by all the ſlaves and ſervants. One of the friars ſtaid alone to guard the houſe in which were a thouſand things that we could not take away for want of carriages. I left my books, moſt of my papers, and my mathematical inſtruments, imagining that neither the Turks nor the Mingrelians would take the trouble to remove them. The wars there conſiſting chiefly in chaſing and plundering, the enemy ſoon retires. For this reaſon they always leave a perſon or two at each houſe, to prevent the neighbours ſtealing the corn, wine, and other things that could not be carried away. Theſe men are ſeldom ſurpriſed by the enemy, becauſe they are always upon the watch, and take care to eſcape into the woods, which are not only near, but thick, and proper for concealment.

The place to which we retired was a fortreſs in the woods, like thoſe I have already deſcribed. The Lord of the place who was called Sabatar, was a Georgian, who had been a Mahometan, and had turned Chriſtian. We arrived at his caſtle, after

having proceeded five leagues through the dirt and mire, in which the cart was continually ſticking faſt, ſo that it was obliged to be unloaded and loaded twenty times. Mean while we were in continual danger of being robbed and murdered. We met with a favourable reception, and the Theatines telling the Lord Sabatar that I would repay the obligation he ſhould confer on us, he lodged us in a bakehouſe, a little mean hut, in which we were ſheltered but little better than if we had been in the open court, for the rain poured in on all ſides. Our having it was however a great favour, as it prevented our being mingled with a multitude of miſerable objects. The fortreſs was full of people before we arrived, and contained 800 perſons, almoſt all of whom were women and children.

On the 27th, the prefect of the Theatines left us to go to the houſe for ſome veſſels and proviſions we had left behind. I deſigned to have accompanied him; but he ſet out two hours before day. On entering the houſe, he found it full of rangers belonging to the baſſa, and the prince of Guriel, who beat him with their ſtaves, and inſiſted on his opening the church, ſaying he had concealed there all the treaſure; but the prefect had caſt the key among the brambles, immediately on his perceiving them, and notwithſtanding the ill treatment he received, he refuſed to tell where it was. At length ſtripping him of part of his clothes and taking out of the houſe only ſuch things as were light and of little value, they went away, without touching either my books or my papers. However, on the 29th, a gentleman of Mingrelia with thirty of his men, went thither in the night, and uncovered almoſt all the roof of my chamber, with the hopes of finding ſomething, I might have concealed. He carried off all the cheſts that had been left, and my more cumberſome moveables; in ſhort, every thing which the Turks had left except what was of great

value, which he happily did not diſcover. This rapacious wretch having no light, made a fire with papers and books; tearing off the covers becauſe they were finely guilt; for I had cauſed my beſt books to be curiouſly bound before I left Paris, and this villain did not leave me one.

On the 30th in the morning, I with the deepeſt concern learnt theſe particulars. We began to be in want of the neceſſaries of life; my ſervants were reduced to deſpair, and we had nothing before our eyes, but the proſpect of death or ſlavery. This made me reſolve to hazard every thing in order to leave Mingrelia while I had ſtrength to do it. I cauſed guides to be every where ſought for. I promiſed, I entreated, I made preſents, but none would conduct me. They told me that men in arms poſſeſſed all the paſſes of Imeretta, between Mingrelia and Georgia, and that it would be the greateſt folly to go thither, ſince we ſhould all be certainly made ſlaves. I then propoſed to make the tour of Mount Caucaſus, or to proceed along the ſea ſhore; but nobody would conduct me: for it can ſcarcely be conceived how afraid the Mingrelians are of death; no reward can induce them to undergo the leaſt danger.

Sabatar, to whom the fortreſs belonged, had now ſubmitted to the Turks, and was not only to enjoy all his lands, but to have a Turkiſh guard for the ſecurity of his caſtle: for which he was to pay 25 ſlaves, and 800 crowns, which he was reſolved to raiſe among thoſe to whom he had granted his protection. From every family that had four children, he took one; and it was the moſt dreadful ſight in the world, to ſee them torn from the arms of their mothers, tied two, and two, and led to the Turks. I was taxed at twenty crowns.

At length I was conſtrained to take the reſolution to go by ſea, that is to take a compaſs of ſeventy leagues; for that purpoſe I went to Anarghia, a

village and ſmall port, already deſcribed, and having found there a Turkiſh felucca, I freighted her for Gonia, and returned to the houſe of the Theatines to prepare for the voyage.

I left the caſtle on the tenth of November early in the morning, having agreed with my comrade on the methods I ſhould take, in order to deliver him out of Mingrelia, if it ſhould pleaſe God to give me a happy voyage. I took with me a hundred thouſand livres in precious ſtones, 800 piſtoles in gold; with a part of the baggage that remained. The jewels were concealed in a ſaddle made in Europe for that purpoſe, and in a pillow. I took one of our ſervants with me, the ſame whom I had redeemed from ſlavery, who was a wicked drunken fellow, and whom it was not ſafe to leave in Mingrelia. Father Zampy accompanied me as he had always done, and the lay-brother alſo went with me to Anarghia. The prefect and I walked, becauſe we could only hire one horſe, on which was placed my baggage and my valet; but the lay brother rode on horſeback, he having a horſe of his own. I cannot expreſs the fatigue we endured in the two days we were upon the road, for it rained very hard, and we were obliged to wade through the mud, in which I commonly ſunk above the knees. On the night of the ſecond day we arrived at Anarghia, ſoaked through with rain.

On the 19th, father Zampy received advice that the night before, the church had been broke open, and nothing left but the bare walls; the tomb had been opened, and every thing taken out, which the poor Theatine who had been left in the houſe, had buried in it. It is eaſy to imagine the apprehenſions with which I was ſeized at receiving this news; I having left above 7000 piſtoles buried in the church. I immediately diſpatched a meſſenger with a letter to my comrade, who wrote me word that they had not touched our money, and that every thing we

had buried was ſafe. This news revived my courage, and I went to haſten the Turks, of whom I had hired the felucca.

While I ſtaid at Anarghia I was invited to two chriſtenings which were performed in the following manner: the prieſt being ſent for about ten o'clock in the morning, went into the buttery where they keep the wine, and ſitting down on a bench began to read an half torn octavo volume, running on very faſt in a low voice, and in ſo careleſs a manner that he did not ſeem to regard what he was doing. In about a quarter of an hour the father and godfather brought in a boy about five years old; and the godfather having fixed up a ſmall candle againſt the cabbin door, ſcattered a few grains of incenſe upon a few embers. The prieſt ſtill continued reading in the ſame careleſs manner, breaking off to ſpeak to every body that came in; the father and godfather were all the time walking in and out, and the little boy did nothing but eat. In about an hour's time a bucket full of warm water was got ready, and the prieſt having poured into it a ſpoonful of the oil of walnuts, bid the godfather undreſs the child, which being done, he was ſet on his feet in the water, and the godfather waſhed the whole body very well. The prieſt then took out of a leather purſe, which hung at his girdle a ſmall quantity of the oil of unction, and giving it to the godfather, he anointed the child on the crown of the head, the ears, the forehead, the noſe, the cheeks, the chin, the ſhoulders, the elbows, the back, the belly, the knees, and the feet, while the prieſt continued reading the godfather had dreſſed the child; when the father bringing in boiled pork and wine, they ſat down to table, with the family and the gueſts, and ſoon got drunk.

All the other acts of religion are celebrated with the ſame irreverence. One day as I was going by a church, the prieſt who was ſaying maſs heard me aſk

the way of ſome people who were ſtanding at the door, and cried out from the altar, Stay and I'll ſhew you; a moment after he came to the door, muttering the maſs as he walked; then having aſked, whence we came, and whither we were going, he civilly ſhewed us the way, and returned to the altar.

On the 27th of November I left Anarghia, and after an hour's ſailing reached the ſea; for the river Langur is very rapid, and we proceeded with great ſwiftneſs down the ſtream.

The Euxine or Black Sea is two hundred leagues in length, nearly from eaſt to weſt, and its greateſt breadth from the Boſphorus to the Boriſthenes is about three degrees: but the oppoſite end is not half ſo broad. The water of this ſea appears neither ſo clear, ſo green, nor ſo ſalt as the ocean, which probably ariſes from the great rivers that diſcharge themſelves into it. It did not receive its name from the colour of the water, but from the tempeſts, which are ſaid to be there more frequent and more furious than in other ſeas; hence the Greeks gave it the name of Axin, which ſignifies intractable, and the Turks that of Cara Denguis, or the ſtormy ſea; for cara, which properly means black, alſo ſignifies ſtormy.

On the 19th we reached the river Phaſis, and proceeded a mile up it, to ſome houſes where the maſter of the felucca landed, and put ſome goods aſhore. The river Phaſis has its ſource in mount Caucaſus, and is now called by the people of that country the Rione. It is confined within a narrow bed, and runs with great rapidity. I ſought for the great city of Sebaſta, which geographers have placed at the mouth of the Phaſis; but the ruins of that city, like thoſe of Colchis, have no traces of them left. All that I obſerved to have any conformity with what the ancients have written of this part of the Black Sea is, that it abounds with pheaſants. There are

authors, (and among others, Martial) who ſay, that the Argonauts brought thoſe birds from Greece, where they had never been ſeen before, and that they gave them the name of pheaſants, from their being taken on the banks of the Phaſis. This river ſeparates Mingrelia from the principality of Guriel, and the little kingdom of Imeretta.

On the 30th in the afternoon we arrived at Gonia, about 40 miles from the Phaſis. This is a large ſquare caſtle built of hard rough ſtones of an extraordinary ſize, ſituated on a ſandy bottom on the ſea ſhore. It has neither ditch nor fortifications, and only conſiſts of four ſquare walls, fortified with two pieces of cannon, and defended by a garriſon of a ſmall number of Janizaries. Within it are about thirty ſmall, low, inconvenient wooden houſes, and near it is a village that contains about the ſame number.

Here is a cuſtom-houſe belonging to the Grand Signior, but the officers pay no reſpect either to the quality of the perſons who land there, or to the ſultan's paſſports. Thoſe who command in this extremity of the empire, think themſelves ſo far from him, that his hand cannot reach them.

Our felucca no ſooner came to land than my valet leaped aſhore, kiſſed the earth, and ſhewed the moſt extravagant and frantic ſigns of joy; and then entering the caſtle, left me at a time when I moſt wanted him. Soon after the cuſtom-houſe officer, and the lieutenant-governor came to ſee my things landed, and to receive the duty; they inſtantly let me know that they were informed of my being an European, and of all the misfortunes that had happened to me in Mingrelia. This ſurprized me, for I found I was betrayed by my raſcal of a valet. The officer of the cuſtoms aſked me ſeveral queſtions, and gave orders for examining my goods; but they could find nothing I wanted to conceal. My ſaddle, however, weighed very heavy, and this rendered it ſuſpected,

eſpecially as the Turkiſh ſaddles are extremely light, It was examined and handled on all ſides: but being able to find nothing within it beſides hair and wadding, they laid it down.

Of the 800 piſtoles I had brought, I carried half of them about me, and the other half in a wallet, faſtened with a padlock, with ſome things, which though of ſmall value, I knew the Turks would ſeize if they ſaw them. The cuſtom-houſe officer and his Janizaries being told of this wallet, ordered me to open it, on which I told them I would freely do it in the houſe; but not on the ſea ſhore before ſo many men. On which the officer of the cuſtoms took me home with him to his houſe, and the lieutenant-governor went with us. The latter made me pay the value of one per cent. on my goods, and the other five. The cuſtom houſe officer likewiſe took 22 piſtoles in gold, and every thing he liked that was found in my wallet; among the reſt he got from me a pair of piſtols, which were the only arms I had; he, however, paid me for them, but gave me no more than half their value. After this rapacious behaviour he invited me to lodge with him; but I could not help expreſſing my aſtoniſhment, that he, who had unjuſtly made me pay a duty for the gold and ſilver I had brought, ſhould immediately aſſume the maſk of friendſhip; but he vindicated what he had done, renewed his invitation, and even promiſed to ſupply me with a guard to protect my baggage, and conduct me over the mountains. But though he renewed his entreaties, and as I afterwards found, really meant me well, yet I was afraid of accepting his invitations, for fear he ſhould take that opportunity of cauſing my ſaddle, and my clothes to be more narrowly examined.

It was almoſt night when I left this officer of the cuſtoms, who was alſo governor of the territory of Gonia. My valet had carried my baggage to the place where the men who came with us lodged.

This was a wretched cottage which admitted the air on all ſides, and was as dirty and ſtinking as poſſible. I then received many compliments of condolence, if I may uſe the term, for all the men appeared ſorry for my loſs, and blamed me for not letting them keep the wallet for me: their goods paying no duty. While I was eating a piece of a biſcuit, a Janizary came to tell my valet that the lieutenant-governor wanted him; my valet went; and an hour after the ſame Janizary came for me. I found the lieutenant and my valet fitting together, both drunk. Having obliged me to eat and drink, the lieutenant demanded 200 ducats, as due to his maſter from all Chriſtian church-men who came there, this occaſioned a long diſpute; I attempted to retire, but was detained by force, and threatened to be put in irons, and was at laſt glad to eſcape by paying an hundred ducats to the lieutenant and four to the Janizaries. But this was not all, the lieutenant obliged me to entreat him to take the money, and to ſwear that I would not complain of him.

The next morning the officer of the cuſtoms ſent a party of ſoldiers to my miſerable lodgings to examine again my ſaddle, and to ſearch me; but though they filled me with the greateſt uneaſineſs, they could make no diſcovery. After this I was allowed two men to carry my baggage, and a Turk to conduct me as far as Acalzika; he alſo gave me a paſſport, and adviſed that I and my valet ſhould wear a white turban, in order to be treated with the greater reſpect. This I did, and ſet out at eight in the morning, tranſported with joy, at leaving ſo wicked and dangerous a place, and at having nothing more to fear. I then began to feel ſome peace of mind. For five months paſt I had ſuffered the moſt dreadful agitations; inſult, ſlavery, marriage, the loſs of my ſubſtance and liberty, during all this time diſtracted my mind by turns, and a thouſand real evils had kept me under the deepeſt dejection. I now aſcended mount Caucaſus with a lightneſs which ſurprized my por-

ters; for the body is literally light when the heart is eaſed of a heavy load; this is true without a figure; for I ſeemed to have been delivered from the weight of a mountain. I now proceeded four leagues together among the rocks.

The next day, which was the third of December, I proceeded five leagues on foot, three men carrying my baggage. We went frequently ſo near the moſt frightful precipices, that it was impoſſible to avoid being ſtruck with terror. We kept conſtantly aſcending, and in thoſe five leagues had not a level path of two miles in extent. I arrived in the evening at a village inhabited by Turks and Chriſtians, where the rain and ſnow obliged us to ſtay all the next day.

On the 5th and 6th I proceeded eleven leagues; but I could not ride above five of them, being every moment obliged to diſmount on account of difficult paſſages, and the roughneſs and ſharpneſs of the way, where the horſes could ſcarce keep their feet. The two following days I advanced ſixteen leagues, and reached the top of mount Caucaſus; for the four following leagues we were continually deſcending. At half way of the deſcent, we ſaw the ruins of many caſtles and churches deſtroyed by the Turks.

Aſia is divided by a chain of mountains, one at the end of the other, the three higheſt of which have been named Taurus, Imaus, and Caucaſus. The firſt advances fartheſt into Aſia, and the whole chain in general is called by the name of mount Taurus. I ſay in general, becauſe each part has its particular name, by which it is called by the nation neareſt it.

But to return to the deſcription of mount Caucaſus; which is the higheſt mountain, and the moſt difficult to paſs of any I have ſeen. It has frightful precipices, and in many places the roads are cut out of the ſolid rock. When I paſſed it, it was entirely covered with ſnow, which was almoſt every where ten feet deep: and my conductors were in many

places obliged to clear it away with ſhovels; they wore ſnow ſhoes in the form of rackets without handles, which prevented their ſinking in the ſnow, and enabled them to run with great ſwiftneſs upon it. The top of mount Caucaſus, which is eight leagues over, is indeed perpetually covered with it. I paſſed the night of the 7th and 8th in the midſt of the ſnow; where I cauſed ſome fir-trees to be cut down, and lay upon the boughs by the ſide of a great fire. On our arrival at the top, my conductors made long prayers to their images, to do us the favour to prevent a wind; and indeed if it had been high, we ſhould doubtleſs have been buried in the ſnow, for as it is as ſmall as duſt, a little wind fills the air with it. The horſes ſunk ſo often into holes covered by it, that I often thought we ſhould looſe them. I almoſt conſtantly walked on foot, and did not ride above eight leagues in croſſing this frightful mountain, which is thirty-ſix leagues over.

During the two laſt days, I ſeemed in the clouds, not being able to ſee twenty paces before me. It is true, the firs with which the top of the mountain is covered, greatly obſtruct the view. On deſcending it I ſaw the clouds move under my feet. On our reaching the bottom, we entered a beautiful and fertile valley, three miles broad, covered with villages, and watered by the river Kur, which paſſes through the middle of it.

Mount Caucaſus is fertile almoſt to the top, and its ſides abound in honey, corn, fruits, hogs and large cattle. The vines twine about the trees, and riſe ſo high that the inhabitants cannot gather the fruit from the upper branches. There are many ſtreams of excellent water, and a great number of villages. It was the time of vintage, and I found both the grapes and the new and old wine admirably good. The peaſants live in cabins built of wood, each family having four or five of them, and in the midſt of the largeſt they make a great fire, which

ſerves for all the cottages around it. The women grind the corn as often as they want bread, and bake the dough on round ſtones, about a foot in diameter, and hollowed two or three fingers deep. The ſtone being well heated, they put the dough into it, and cover it with hot aſhes, and burning embers. In ſome places they only ſweep a part of the hearth, place the dough upon it, and cover it with hot aſhes in the ſame manner. Yet the cruſt is white enough, and the bread very good. I lodged every night at the houſe of a peaſant, of whom I hired horſes, and men to carry my baggage. The Turk who had been given me as my conductor, cauſed me to be as ſpeedily and as well ſerved as the place would permit. The natives ſupplied us with fowls, eggs, pulſe, and fruit in abundance; for every houſe in the neighbourhood brought a great jug of wine, a baſket of fruit, and another of bread. For all this nothing was demanded, and my conductor hindered me even from making them any preſent in return.

The inhabitants of theſe mountains are for the moſt part Chriſtians of the Georgian church. They have very fine complexions, and I have ſeen among them very beautiful women. They are infinitely better accommodated than the Mingrelians.

On the ninth I proceeded five leagues in the fertile plain already mentioned, where the hills with which it is bounded, are covered with a great number of cattle. And at at night I arrived at Acalzika. This is a fortreſs built on Mount Caucaſus, in a hollow between near twenty little hills, from which it may be eaſily battered down on any ſide. It has a double wall and towers, with ancient battlements on the top; but it has very few guns. On theſe eminences are about 400 houſes, all of them new and lately built; the only ancient buildings are two Armenian churches. The town is inhabited by Turks, Armenians, Georgians, Greeks and Jews. The Chriſtians have churches, and the Jews a ſynagogue. There

is alſo a ſmall caravanſerai built of wood, as are moſt of the houſes in the place. The river Kur or Cyrus paſſes near it; it has its ſource in Mount Caucaſus, and at length diſcharges itſelf into the Black Sea. The baſſa of Acalzika lodges in the fortreſs, and the principal officers and militia dwell in the neighbouring villages.

On the 13th at two hours after midnight, I ſet out from Acalzika, proceeding to the eaſt, and having gone three leagues, found the plain of Acalzika contract, and the mountains approach each other, ſo that the plain is not more than half a league in breadth. It has there a ſtrong Turkiſh caſtle built on a rock, on the ſide of the river Kur. The foot of this rock is encircled by a double wall, and about it is a little town on the land between the fortreſs and the oppoſite mountain. As there is here an officer of the cuſtoms, I was under great apprehenſion of being ſtopped and examined; but they ſuffered me to paſs without oppoſition. This town is named Uſker, and two leagues from thence we aſcended a mountain that ſeparates Perſia from the dominions of the Turks, and then proceeded along the ſide of it. Upon this mountain are many villages: at its foot runs the Kur, and we there ſee the ruins of ſeveral caſtles, fortreſſes, and churches, veſtiges of the former grandeur of the Georgians, and of the conqueſts of the Turks and Perſians.

The two following days we paſſed through the delightful plain of Surham, by a large village, with a fortreſs of the ſame name. This plain is covered with little woods, villages, ſmall eminences, the houſes of pleaſure, and the ſmall caſtles of the Georgian lords. This fine country is entirely cultivated. We then paſſed over a mountain, leaving on the right a city, which has now no more than about five hundred inhabited houſes: though it is ſaid to have had formerly 12,000, and to have been the ſee of a biſhop.

On my deſcending this laſt mountain, I approached Gory, but inſtead of entering that town, went directly to the houſe of Capuchins, who are Italian miſſionaries of the congregation de propaganda fide, to whom I had letters of recommendation. I related to thoſe fathers the misfortunes I had ſuffered in Mingrelia; and my being obliged to leave there the things I had brought for the king of Perſia, under the care of my comrade, and that I was come into Georgia in ſearch of aſſiſtance; entreating them to give it me. They were touched with my diſtreſſes, with the dangers to which my comrade was ſtill expoſed, and with the hazard of our loſing our ſubſtance. They aſſured me that they would do every thing in their power to ſerve me, as ſoon as they received the orders of their prefect, who was at Teflis, the capital of Georgia. They gave me ſuch reaſons for going thither, that I reſolved to ſet out immediately, and having hired a horſe for me, the ſuperior directed a lay-brother named Angelo de Viterbo, to accompany me.

This lay-brother was both an honeſt man, and an able phyſician and ſurgeon. He had the happineſs to cure ſeveral diſeaſes and ſome wounds that were here thought incurable, on which account he was much reſpected and eſteemed. He was well acquainted with the language, and the different parts of theſe countries, and being alſo endowed with much good ſenſe, courage and patience, I could not have a better companion.

In two days we arrived at Teflis. The lay-brother who accompanied me, led me to the convent of the Capuchins, where having no time to loſe, I immediately told the prefect the cauſe of my journey, and gave him my letters of recommendation. He was ſoon ſenſible of the neceſſity of going at all hazards to endeavour to recover what I had left there. It was agreed to ſay, I was a Theatine, who had been ſent by thoſe of Colchis, to beg aſſiſtance of the

Capuchins, and they were to ſend one of their companions with me, in order to bring them away, on account of their being reduced to the greateſt diſtreſs by the war.

This was no ſooner determined, than I prepared for the journey; I took out of my ſaddle and my pillow, the jewels I had concealed in them, and putting them in a caſket, committed them to the care of the prefect. We thought we never ſhould have been able to hire horſes, for no body would go with us into Mingrelia; but at laſt by the means of money we gained over two men, and gave ſecurity for their horſes and clothes in caſe they ſhould be robbed of them. I alſo diſmiſſed my valet, who played me a thouſand villainous pranks, and many times attempted my deſtruction; after I had expoſtulated with him on the numerous inſtances of treachery of which he had been guilty, I paid him for the whole time he had ſerved me, and exhorted him to amendment. But the mildneſs of this treatment had no effect upon him: he was enraged at being diſmiſſed in a ſtrange couutry; and gave me room to fear ſomething fatal from his reſentment. I was tempted to lay him in irons, which I could have done for a word ſpeaking, the Capuchins having ſuch credit at Teflis, as to be able to do it with the greateſt eaſe: but I pitied him; and the reader will ſoon ſee the dangerous ſnare he laid for me.

On the 20th of December I ſet out with brother Angelo and a Georgian belonging to the Capuchins, who had frequently been at Colchis, and all the neighbouring countries, and whom the prefect recommended as a perſon in whom I might place the greateſt confidence. We were only five men with four horſes. Brother Angelo and I mounted two, the two others carried proviſions, and we every where gave out, that we were going in ſearch of the Theatines of Mingrelia. We again paſſed mountains covered with ſnow, and at length coming to

the banks of a large river, croſſed it in a boat; then deſcending a mountain, we entered a large valley that extends into Mingrelia, and is watered by ſeveral ſtreams. Here we lay in a village named Sefano, ſituated in the fineſt part of the country of Imeretta.

Sefano is near a caſtle belonging to an old lady, aunt to the King of Imeretta, who being now ſick, and hearing that a Capuchin was arrived at the village, ſent for him, all the miſſionaries being in theſe countries taken for Phyſicians, and indeed they all practiſe phyſic. Brother Angelo went to her, and was in hopes of making this event turn out to our advantage. Two hours after he left us, to my great ſurprize, a Capuchin of Gory, arrived on horſeback with a guide to inform us, that the valet I had diſmiſſed had been at Gory, where he had diſcovered all he knew of my enterprize: ſwearing to ruin me, and that he was gone nobody knew whither. This news greatly alarmed me, and having given the Capuchin a thouſand thanks, I prevailed on him to accompany us.

The next day we proceeded five leagues through the above plain, which contains many villages and woods; leaving on our right the fortreſs of Scander, ſaid by the natives to have been built by Alexander the Great. We afterwards paſſed by Chicaris, a village that contains fifty houſes, and took up our lodging at the diſtance of a league from it, where we were obliged to ſtay two days; our carriers refuſing to proceed any farther. The news of the war with which they were entertained by every paſſenger, made their hearts fail them; and they were ſeized with the dread of being led to death or ſlavery. To raiſe their courage, we called the carriers and the Georgian recommended by the prefect, and told them that they had nothing to fear; that we were well informed of every thing; that we had our lives and goods to preſerve as well as they, and that we would anſwer for the ſafety of their horſes and per-

ſons. One of them then ſpoke for the reſt, and deſired me to give them a writing, by which I would engage to buy them, in caſe they ſhould be taken for ſlaves, or 120 crowns to their wives, if they ſhould die. This I readily granted, and making them alſo other great promiſes, prevailed on them to proceed.

The next day we reached Cotatis, and lodged at the houſe of the biſhop, who was not at home, but his officers knowing brother Angelo, gave us a very kind reception. Cotatis is a town built at the foot of a hill on the banks of the river Phaſis, and contains only about 200 houſes. At a little diſtance are thoſe of the lords and the king's palace. The town has neither fortifications nor walls, and is every where open, except being incloſed in part by the river and a mountain, at the foot of which it is ſituated. On a higher mountain on the other ſide of the river oppoſite the town, is the fortreſs of Cotatis, which has a high double wall, ſtrengthened with towers.

I ſtayed at the town all the next day, when while I was at dinner with the two Capuchins; the carriers and my guide being alſo according to the cuſtom of the country, at table with us; I ſaw the rogue of a valet, enter with an Armenian and a prieſt, who came to ſhew him the houſe. I was not much ſurpriſed at ſeeing him, for my apprehenſions kept him conſtantly in my thoughts. I did not, however, diſcover the leaſt fear: I imagined he was turned Mahometan from his wearing a turbant. The villain entered with fury in his looks, and ſeated himſelf by my men, without being aſked. This inſolence offended me ſtill more, and I aſked, from whence he came? He replied, from Acalzika, whence he had come in two days. I aſked, if the way was ſo eaſy, and the mountains ſo little covered with ſnow, that he could croſs them in ſo ſhort a time? The way is the worſt in the world, he cried, and the mountains are covered with ſnow like thoſe we paſſed in coming to Gonia. You ſhall ſee, for

you muſt come to Acalzika ; I have orders from the baſſa to bring you to that town. You muſt have more force to carry me thither, ſaid I, for I have no buſineſs there. You are ill adviſed ; you know I paid you at Teflis ; and if you are not ſatisfied, you ought to make known your demands ; for without going ſo far as Acalzika on ſo trifling an affair, there are ſufficient numbers at Cotatis capable of deciding it. This I ſpoke with the greateſt mildneſs poſſible. But the villain turned with a furious air to his companion, and bid him bring in the Turks. He went out immediately ; but this was only an artifice to terrify me : I was indeed extremely frighted, and thought myſelf loſt. The prieſt of Cotatis was ignorant of what paſſed, becauſe we talked in the Turkiſh tongue ; but being informed by father Angelo of the nature of the diſpute, and the equity of my propoſal, he immediately intereſted himſelf in the affair, and with ſeveral Georgians, preſſed the fellow to agree to ſo reaſonable an offer ; but the more they ſaid, the more inſolent and abuſive he grew. Till at laſt, loſing all patience, I ſtruck at him with my ſword ; but they ſtopped my hand, and the villain fled in a great fright.

It was now reſolved that brother Angelo ſhould the next morning proceed forward into Mingrelia, while the other Capuchin and I ſhould ſtay behind ; the principal reaſon was our being unable either to buy or hire horſes, and the neceſſity of ſending one for the uſe of my partner.

The next day, which was the 2d of January, brother Angelo ſet out with all the horſes and men I had brought from Teflis, while I returned to Chicaris with the Capuchin, where we propoſed to wait till brother Angelo's return.

I had continued there a fortnight, when one morning at break of day, I was agreeably awaked by my comrade. He told me that brother Angelo with the men and horſes arrived at Sippias on the

9th, when to his great joy he heard of my arrival at Teflis, and that I was then waiting for him near Cotatis. He inſtantly prepared for the journey, dug up the cheſts, and took out of the roof of the houſe half of what he had concealed there, and having ſtaid till the eleventh, to reſt the horſes, ſet out, leaving the remainder of the treaſure to the care of the moſt faithful of our valets, not daring to run the hazard of loſing the whole at once.

Having proceeded thus far, he added: "Don't "be frighted at what I am going to relate, every "thing goes well. On Saturday the 14th we happily "arrived at Cotatis, and brother Angelo took me "to the biſhop's houſe. I did not know of the "menaces made you by the valet you had diſmiſſed, "till yeſterday; if I had I ſhould not have ſtopped "at Cotatis. Brother Angelo and our men, never "once thinking of him, entreated me on Sunday "morning to ſtay till noon, in order to refreſh our-"ſelves a little after our fatigues. I conſented; but "while we were at dinner, the rogue of a valet "entered with twenty janizaries. Where is my "maſter? he cried with a loud voice: he attempted "to kill me, and has not paid me; but I will "certainly pay him. He then looked about for you; "but not finding you he entered another room, with "the hopes of finding you concealed there. I "followed him: entreated him not to ruin us, and "told him that if my comrade had uſed him ill, or "had not paid him, I was not anſwerable for it: "but that let his demands be what they would, I'd "pay him immediately, if he would but ſend away "the Turks. He anſwered, that he agreed to this, "and when he had diſmiſſed them, he would come "to me again.

"He then returned to the hall, and ſhewing "brother Angelo to the janizaries, bid them take "that man to the governor of the fortreſs. He "was inſtantly ſeized. The janizaries looked around

" to ſee if there was any thing they could ſteal, " and caſting their eyes on our cloaks carried them " off. Theſe were all they ſeized ; they took none " of my arms, nor the bags I carried about me, in " which were gold and precious ſtones to the value " of 40,000 crowns. The moment I ſaw the jani- " zaries out of the houſe, I ſent a valet to follow " brother Angelo, and conjured the carriers to fly " with us immediately. We ſaddled and loaded our " horſes in an inſtant, and, thank God, are arrived " in ſafety, with every thing I brought from Min- " grelia ; having loſt nothing but what the janiza- " ries have taken, which is ſcarcely worth two piſ- " toles."

It is impoſſible to expreſs the joy I felt on this occaſion. The Capuchin went immediately to the biſhop and the queen, to complain to them both, and to deſire them to procure the deliverance of father Angelo ; and having now obtained more horſes, my comrade ſet out on his return to Mingrelia, with five men, to take away the reſt of the treaſure I left there, while I, with the Capuchin, and three men, took the way to Teflis. But being arrived at Gory, I ſent the Capuchin with a ſum of money to Cotatis, in order to purchaſe the releaſe of father Angelo.

On the evening of the 6th of February my comrade arrived at Teflis, with the reſt of the treaſure, and the valets I had left in Colchis, together with a Theatine father, and brother Angelo : as ſoon as I had embraced them round, the latter drew me aſide, to tell me the ſequel of his adventure.

" You have heard, ſaid he, in what manner your " perfidious valet had me ſeized by the Janizaries. " The governor of the fortreſs of Cotatis had ſent " them, on his repreſenting that you owed him 300 " crowns ; that you were an ambaſſador ; that you " were going into Mingrelia, in ſearch of the trea- " ſures you had left there, and that in your perſon " he would obtain a prize that would enrich him for-

" ever. The villain preſſed the Janizaries who con-
" ducted me to the fortreſs, to bind me and uſe me
" ill; but there was among them a renegado Italian,
" who cauſed me to be treated more mildly. I
" walked along as ſlowly as poſſible, and amuſed
" them to give your comrade time to fly; for I did
" not doubt but he would take that ſtep. When
" they had brought me before the governor, he aſked
" the villain, if I was his maſter; he replied that I
" was not, and that he could not find him; but
" that I certainly knew where he was. The go-
" vernor then examined me about you; I told him,
" I did not know where you were; but that when
" you left me, you deſigned to go to Teflis. He
" then aſked me many queſtions about your quality,
" and told me, that I ſhould pay the 300 crowns it
" was pretended you owed. I replied, that you were
" a poor friar who had taken the trouble to give me
" notice of the miſerable ſtate to which thoſe of your
" order were reduced in Mingrelia; and upon this
" I was going to viſit them. That this was all I
" knew of you, and that every body at Cotatis, from
" the king to the meaneſt of his ſubjects, knew that
" I made a profeſſion of poverty.

" Upon this the governor ordered me to be
" ſearched, they found the girdle you had given me,
" wherein were ſeven piſtoles; but the jewels you
" had wrote to your comrade to give me, I had hap-
" pily not received. The governor then cried,
" wretch, where are the riches thou haſt promiſed
" me; haſt thou brought me this poor man to mock
" me? thou art a villain, and I will order thee to
" be baſtinadoed to death. My lord, replied he,
" trembling, theſe riches are in the hands of my
" maſter's comrade, who is at the biſhop's. Dog
" as thou art, returned the governor, why haſt thou
" not brought him then? go and fetch him. He
" went with the Janizaries. I was dreadfully afraid
" they would find him; but my fear was turned into

" joy, when returning the Janizaries reported he " was fled. The governor flew in a rage againſt " your valet who appeared confounded. I then re- " lated the ill offices he had done you, and how ge- " neroufly you had paid him his wages.

" At night the governor invited me to ſupper, " and learning that I was a phyſician, made me vi- " ſit ſome ſoldiers in the fortreſs, to whom I admi- " niſtered remedies. The next day the queen and " biſhop ſent two gentlemen to the governor to de- " mand my releaſe, and at noon there came two " others from a great lord of the country, whoſe " lady being ill, and he hearing that I was confined " in the fortreſs for debt, paid the governor 25 crowns " for my diſcharge, and I was releaſed, notwith- " ſtanding the clamours of the valet, who ſaid that " you would give a thouſand crowns, rather than " leave me there. I now went to viſit the lady, and " a few days after father Juſtin arrived at Chicaris, " where hearing that I was with this lord, he came " to me, reſtored the 25 crowns, and we went toge- " ther to Chicaris. Two days after your comrade ar- " rived with the remains of what had been left at " Mingrelia. He told us the way he had taken to " avoid coming near Cotatis ; and that he had heard " the rogue of a valet was confined in the fortreſs, " and probably would not eſcape without due chaſ- " tiſement."

It was late, but my comrade and I could not go to ſupper till after we had ſome diſcourſe on the happy ſucceſs of our labours. We could not have hoped thus to have ſaved every thing, when we were ſurrounded with dangers that made us dread the loſs of all ; and yet our loſſes in this fatal journey had amounted to no more than one per cent.

Georgia, by which I would be underſtood to mean the whole country of that name ſubject to Perſia, is bounded on the eaſt by Circaſſia and Ruſſia, on the weſt by Armenia Minor, on the ſouth by Armenia

Major, and on the north by the Black Sea, and that part of Mingrelia called Imeretta. This is, in my opinion, the whole country diſtinguiſhed by the ancients by the name of Iberia. It has many woods and mountains that encloſe large and beautiful plains; but the middle part, which is watered by the river Kur, the ancient Cyrus, is the moſt fertile. The natives call themſelves Carthueli, and it is ſaid the Greeks gave them the name of Georgoi, which in their language ſignifies labourer.

The air of Georgia is dry, very cold in winter, and hot in ſummer. The fine weather does not begin till the month of May; but then it laſts till the end of November. The inhabitants are therefore obliged to water the earth; by which means it produces all ſorts of grain and fruit in the greateſt profuſion. The bread is as good as any in the world. The fruits are excellent, and of all ſorts. No part of Europe produces finer, or better taſted pears and apples, nor any part of Aſia, more excellent pomegranates. The cattle are extremely numerous and very good; the wild boars are as common and as delicate as in Mingrelia; and the common people live almoſt entirely upon ſwine, which are ſeen all over the country, and their fleſh is not only extremely palatable but very wholeſome. The wild fowl are incomparable, and of all ſorts. Beſides the Caſpian Sea, which is near Georgia, and the Kur which runs through it, afford the greateſt plenty of ſea and freſh-water fiſh.

In no other country do the inhabitants drink ſo much, or ſuch excellent wine. The vines grow about the trees as in Mingrelia, and great quantities of wine are ſent from Teflis into Armenia, Media, and to Iſpahan, where it is uſed at the ſhah's table. An horſe load, which is three hundred weight, ſells for about the value of eight ſhillings: this is the price of the beſt ſort, for the ordinary wine does not ſell for more than half as much. Georgia alſo

produces great quantities of ſilk, which is exported to Turky and the neighbouring countries.

The Geogians are the handſomeſt people, not only in the eaſt, but, I believe, in the whole world; and I never obſerved an ordinary perſon of either ſex in this country; but I have ſeen ſome that have been quite angelical. Nature has given moſt of the women ſuch graces as are no where elſe to be ſeen; and it is impoſſible to behold, without loving them. They are tall, eaſy, not encumbered with fat, and have ſlender waiſts. But they injure their beauty with paint, which they uſe as an ornament, in the ſame manner as among us are worn jewels and rich clothes.

The Georgians have naturally much wit, and had they a proper education might poſſible be diſtinguiſhed by their learning, and their ſkill in the arts and ſciences; but the neglect of all inſtruction, and the force of ill example, render them ignorant, diſhoneſt, and extremely vicious. They will, with the greateſt effrontery, deny what what they have ſaid and done, and aſſert and vindicate the moſt notorious falſehoods. They are irreconcileable in their hatred, and never forgive; but then they are not eaſily diſpleaſed, and never conceive a perpetual hatred without juſt cauſe of anger. They are addicted to drunkenneſs and luxury, which are not even eſteemed crimes. The churchmen get drunk as well as the laity, and keep beautiful ſlaves for concubines. Nobody is offended at this, becauſe it is the authoriſed cuſtom. The prefect of the capuchins aſſured me, that he had heard the catholicos, or patriarch of Georgia ſay, that he who at the great feaſts at Chriſtmas, and Eaſter, does not get drunk, ought not to be eſteemed a Chriſtian, and deſerves to be excommunicated. The women are no leſs vicious than the men; their deſires are warm, and they are even more to blame than the other ſex for that torrent of

impurity that overflows the country. The Georgians are alſo great uſurers, they ſeldom lend without pledges, and the loweſt intereſt they take is two per cent. per month. In other reſpects, the Georgians are friendly, civil, and appear with great gravity. Their manners and cuſtoms are a mixture of thoſe of moſt of the nations that ſurround them. This I believe, proceeds from the commerce they carry on with many different countries, and from the liberty every one enjoys in Georgia of living according to his own religion and cuſtoms, and of freely defending them. Here you ſee Armenians, Greeks, Turks, Perſians, Indians, Tartars, and Moſcovites. The Armenians are even more numerous than the Georgians themſelves; they are alſo more rich, and fill moſt of the inferior poſts and employments of the ſtate; but the Georgians are more powerful, more vain, and oſtentatious. The difference between their diſpoſitions, manners, and belief was cauſed a reciprocal hatred. They naturally abhor each other, and never intermarry. The Georgians, in particular, conſider the Armenians in much the ſame light as that in which many Europeans behold the Jews.

The habit of the Georgians is almoſt like that of the Poles: they wear their bonnets like theirs; their veſts are open at the breaſt, and faſtened with buttons and loops; their covering for the legs and feet reſembles that of the Perſians, and the habit of the women is entirely Perſian.

The houſes of the great, and all the public edifices, are erected on the ſame models as thoſe in Perſia. They build very cheap; for they have wood, ſtone, plaſter, and lime in abundance. They alſo imitate the Perſians in their manner of ſitting, lying and eating.

The nobility exerciſe the moſt tyrannical power over their vaſſals, whom they oblige to work for them whole months together, and as often as they pleaſe without giving them either pay or food. They

think they have a right to their ſubſtance, liberty, and lives: they take their children and ſell them, or keep them as ſlaves: but they ſeldom ſell any, eſpecially women, who are above twenty years of age.

The Georgians are almoſt as ignorant with reſpect to religion as the Mingrelians. Both countries received the knowledge of Chriſtianity in the fourth century, from a women of Iberia, who embraced the Chriſtian religion at Conſtantinople; and both have now loſt the ſpirit of it. There are many biſhops in Georgia beſides the Catholicos or Patriarch. The Prince, though of the Mahometan religion, commonly fills the vacant ſees, and generally chuſes his own relations; even the Catholicos is his brother. The churches in the towns are kept in decent order; but in the country they are very dirty. The Georgians, like other Chriſtians ſituated to the north and the weſt of them, have a ſtrange cuſtom of building moſt of their churches on the top of mountains, in diſtant, and almoſt inacceſſible places. They ſee and ſalute them at three or four leagues diſtance: but they hardly ever go to them; and it is certain that moſt of them are not opened once in ten years. They build them, and then abandoned them to the injuries of the weather, and to the birds. The reaſon of this cuſtom I could never diſcover.

Moſt of the Georgian lords make an outward profeſſion of the Mahometan religion, ſome to gain employments at court, or penſions from the ſtate; others to obtain the honour of marrying their daughters to the prince, or only to introduce them to the ſervice of his women. There are ſome of theſe baſe nobility who will themſelves lead their moſt beautiful daughters to the prince; for which they are rewarded by a poſt in the government, or a penſion.

While I was at Teflis, a Georgian lord, letting the prince know that he had a niece remarkable for

her uncommon beauty, his majeſty ordered that ſhe ſhould be brought to him, and he took upon himſelf the office of bringing her. The villain went to his ſiſter, who was a widow, and told her that the prince would marry her daughter, and that ſhe muſt prepare her for that honour. The mother immediately informed the poor girl of the violence that was going to be offered her: ſhe loved a young lord in the neighbourhood, who had an equal affection for her; and the mother had encouraged their paſſion. In this diſtreſs they took the reſolution to condole with the lover. They ſent for him, and he arrived ſoon after. He found the mother and the daughter ſhut up by themſelves, mingling their tears, and in the deepeſt diſtreſs, lamenting the ſeverity of their fate. The lover threw himſelf at their feet, and let them know that he dreaded nothing ſo much as the loſs of his miſtreſs; and that the prince could inflict nothing on him ſo dreadful as this loſs. That the only way of preſerving him from it, was their being immediately married, and that the next day they might inform their perfidious uncle, that ſhe was no longer a maid. The propoſal was accepted, and the mother leaving the room, the lover wiped away the tears of diſtreſs that fell from the eyes of his miſtreſs, by inſtantly marrying her. The uncle diſcovered the whole affair, and told it to his majeſty, who being enraged at his diſappointment, gave expreſs orders for bringing to court both the mother, the daughter, and the huſband. But they fled, and for ſome months eſcaped from place to place. At length being convinced that they ſhould be at laſt taken, they got to Acalzika, where the Turkiſh baſſa took them under his protection.

The fear of ſuch accidents obliges thoſe of the Georgians who have beautiful daughters, to marry them as ſoon as poſſible, and even in their infancy. The poor eſpecially marry theirs early, and even in the cradle, that the lords to whom they are ſubject,

may not take them away in order to ſell, or make them their concubines.

Georgia has but four fortified towns, Teflis, Gory, Suram, and Aly; of which the former is the capital of the province. It is ſituated at the foot of a mountain, and by it runs the river Kur. The city is ſurrounded with handſome ſtrong walls, except on the river ſide, and extends from north to ſouth. It has a large fortreſs on the declivity of the mountain, where the garriſon only conſiſts of native Perſians. Here is a public ſquare, an arſenal, and a market. This fortreſs is a place of refuge for criminals and debtors. The prince of Georgia is obliged to paſs through it, when he goes, according to cuſtom, without the gates of the city to receive the letters and preſents ſent him by the king of Perſia; becauſe the city has no other entrance in the road from Perſia, but through this fortreſs; and the prince never paſſes through it, without the apprehenſions that the governor has ſecret orders to ſeize his perſon. Teflis has fourteen churches, which is a great number in a country where there is ſo little devotion. Six of theſe belong to the Georgians, and the reſt to the Armenians. The cathedral, which is called Sion, is ſituated on the bank of the river, and is entirely built of hewn ſtones. It is an ancient building, very entire and has four naves. In the middle is a large dome ſupported by four maſſy pillars. The great altar is in the midſt of the nave facing the eaſt. The inſide is filled with Greek paintings lately executed by ſuch wretched hands, that it is extremely difficult to diſcover what they are intended to repreſent. To this edifice joins the biſhop's palace, and the principal churches of the Georgians, who had alſo a handſome church at the ſouth end of the city; but it is now converted into a magazine for gunpowder.

Though this city belongs to the empire of Perſia, and as well as the whole province, is governed by a

prince who profeſſes the Mahometan religion, it has not one moſque. The Perſians have indeed made uſe of their utmoſt endeavours to build them; but have never been able to accompliſh it; for the people immediately roſe in arms, pulled down the work, and beat the workmen. The princes of Georgia were indeed glad of theſe ſeditions, though they pretended the contrary; for having abjured the Chriſtian religion only to obtain the viceroyalty, they were not willing to conſent to the eſtabliſhment of Mahometaniſm. The Georgians are naturally mutinous, fickle, and brave; and being ſituated near the Turks, the Perſians have not been willing to come to extremities with them; hence Teflis, and all Georgia, are allowed the liberty of preſerving their religion. They uſe bells in their churches; they daily ſell pork in the market, and wine is ſold at the corners of the ſtreets.

The public buildings at Teflis make a handſome appearance; theſe are of ſtone, and kept in good order; particularly the bazars, and the caravanſerais. The palace of the prince is one of the principal ornaments of the city. It has grand ſaloons, which open upon the river, and face very extenſive gardens. There are aviaries filled with great numbers of birds of different kinds; and a very noble falconry. Before the palace is a ſquare, in which may be drawn up near a thouſand horſe. It is ſurrounded with ſhops, and oppoſite the gate of the palace is the grand bazar, from the upper end of which the ſquare and the front of the palace appear in a beautiful perſpective. In the neighbourhood of the city are many pleaſure houſes and fine gardens.

On the 10th, the prefect of the Capuchins informed the viceroy of my arrival; which, indeed could not be concealed from a prince, who knows the moſt trifling things that happen at Teflis: but I was deſirous of ſeeing him, and preſenting the paſſports of the king of Perſia, addreſſed to all the governors

of provinces, to whom I was ſtrongly recommended; for I made no doubt but at at the ſight of theſe orders he would give me a good reception, and an eſcort to conduct me out of his dominions. This prince, who is called Chanavas Khan, told the prefect that I was welcome, and that I ſhould do him a pleaſure to come and ſee him as ſoon as I could; and on the 12th, he ſent a gentleman to inform me, that as he was entering on a week of rejoicing, during which he ſhould every day give a public entertainment to his whole court, he deſired me to come. The Capuchins entreated my comrade and I, to dreſs as well as poſſible, and on their account to make a very noble preſent to the prince. To this I agreed, being very glad of an opportunity of ſhewing my gratitude for the important ſervices I had received from them.

It was near noon when we went to the palace, accompanied by the prefect, and one of the community, named father Raphael. The prince was in a hall about a hundred feet long and forty broad, built on the bank of the river, with an open front on that ſide. The ceiling was covered with moſaic work, and ſupported by a number of pillars between twenty-five and thirty feet in height, painted and gilt, and the whole room was covered with rich tapeſtry. The prince and the principal nobility, were placed near three fires, which with ſeveral pans of coals, ſufficiently heated the room. Chanavas Khan cauſes himſelf to be ſaluted like the king of Perſia, by kneeling at two or three paces diſtance, and bowing the head three times ſucceſſively to the floor. But this is diſpenſed with in regard to the Europeans, and I ſaluted him without kneeling. Two gentlemen in waiting, afterwards led me to my place; but I would not ſit above the Capuchins; for I was glad of an opportunity of doing them honour.

While I was bowing a gentleman at the door of the hall took my letters patent from the king of

Perſia, which I held in my hand, and the preſent for the prince, which I had brought, and had ranged in a large ſilver bowl. The prince opened the patent, put it to his mouth, and his forehead, then gave it to his firſt miniſter, for him to tell him the contents. Afterwards he looked at the preſent, which was placed at his feet, with much curioſity and pleaſure. It conſiſted of a large watch in a ſilver caſe, chaſed and gilt: a cryſtal mirrour mounted in ſilver: a gold box enamelled, to hold pills of opium, which moſt of the Perſians take ſeveral times a-day: a very neat caſe of ſurgeons inſtruments, and knives with curious handles.

The firſt miniſter, after having read the patent, in a low voice, told the prince what it contained. All the great men admired the words wrote in gold, and the flowered work in the margin, which was very large. It was one ſheet of paper two feet and a half long, and thirteen or fourteen inches broad. Beſides the writing in gold, there were words in blue, and others in red, thus the principal words and ſentences were diſtinguiſhed, while the reſt were wrote in black.

In bowing to the viceroy, I ſpoke not a word, nor did he move. A moment after I was ſeated, he ſent me half a large loaf, which ſtood before him, upon a gilt diſh, and ordered me to be told that I was welcome. A little after he ſent to aſk me, how the war went on between the Turks and the Poles.

I ſhall not deſcribe the order and magnificence of this feaſt; I ſhall only ſay, that a great deal of wine was drank, and that a prodigious quantity of meat was eaten. We aroſe from the table after having ſat three hours; and yet the roaſt meat was not yet brought in. We made a low bow to the prince on our retiring, when he ſent again to tell us, we were welcome, and ordered us to be conducted home.

On the 14th the prince ſent us two great flagons of wine, two pheaſants, and four partridges. The gentleman who brought them told me, that the prince had given him orders to enquire, whether I wanted any thing; and whether the Capuchins took care to divert us; and to tell us, that if we liked the wine he ſent us, we might ſend every day for it to his pantry. I thanked the gentleman, and deſired him to aſſure the prince, that the Capuchins ſuffered us to want for nothing, and that we drank together the prince's health, with the wine he ſent. Indeed, we could no where drink better.

On the 16th, the prince invited us to the marriage of his niece, which was performed at the palace. I went there with the prefect and father Raphael, one of the Capuchins; but the marriage ceremony was almoſt over before we arrived. It was performed in the grand ſaloon where we had dined before, and it being full of ladies, no other men were admitted but the prince and his near relations.

It is only ſince the Georgians have been ſubjected to Perſia, that they have forbid their women to converſe with men: this, however, takes place only in the town; for in the country, and in places where there are no Mahometans, they wear no veils, and make no difficulty of ſeeing and ſpeaking to the other ſex; but as the cuſtoms of the Mahometans gradually gain ground in Georgia, with their religion, the liberty of the women decreaſes in the ſame proportion.

The marriage feaſt was on a terrace of the palace, ſurrounded with a ſopha two feet high; and upon it was erected a grand pavilion ſupported on fine columns, twenty two feet in height, and about five inches in diameter. The lining was of gold and ſilver brocade, velvet, and painted linen, ſo artfully joined, that by the light of the tapers it appeared like a cieling compoſed of flowers and moreſco work. The floors were covered with fine carpets, and the

place lighted with forty large lamps fixed on ſtands reſembling candleſticks, moſt of which were forty pounds weight, and 15 inches in diameter; the four next the prince were gilt, and the others ſilvered. The ſtand at the height of a foot and a half, bore a cup full of tallow, which ſupplied two wicks with light.

The gueſts, who amounted to about an hundred, were ranged on ſophas, extending round the room: the prince ſat on one raiſed above the reſt, and covered with a canopy made in the form of a dome. His ſon and his brothers were on his right, and the biſhops on his left. The prince made us ſit with the Capuchins immediately after the biſhops, and the muſicians were below. Soon after we were ſeated the bridegroom entered, led by the Cathlicos, and having taken his ſeat, the prince's relations went to make him their compliments, and to offer him a preſent; and this was afterwards done by moſt of the other gueſts, each in his rank. This formed a kind of proceſſion that laſted about half an hour. The preſents conſiſted of money in gold and ſilver, and in ſmall ſilver cups: but all of them together did not I believe, amount to above 200 crowns.

In the mean while ſupper was ſerved up in the following manner: firſt, cloths of the length of the ſophas were ſpread before all the gueſts. The bread was then ſerved up, and the meat brought in large covered ſilver diſhes, the diſh and cover commonly weighing 50 or 60 * marks. Thoſe who brought the diſhes into the hall, ranged them on a cloth at the entrance; other officers brought them to the carvers, who filled deep plates, which they preſented to the gueſts; bringing them firſt to the prince, then to the others. They firſt ſerved the ſame meat round, then another, and ſo on. The feaſt conſiſted of three

* Each mark being eight ounces.

ſervices, in each of which there were about ſixty of theſe large covered diſhes. The firſt was of all ſorts of pilaw or pleo; that is, rice dreſſed with meat, which was of various colours and taſtes; the yellow was dreſſed with ſaffron, cinnamon and ſugar; the red with the juice of the pomegranate; but the white, which is the beſt, was of the natural colour. This pilaw is very delicate food, and extremely wholeſome. The ſecond ſervice was of tarts, ſweet and ſour fricaſees, and ragouts. The third was of roaſt meat. All the three ſervices were mixed with fiſh, eggs, and pulſe for the eccleſiaſtics. Every thing was brought in and taken away with ſurprizing ſilence: for three Europeans at a table would make more noiſe than all the gueſts and ſervants in this hall, who were not leſs than an hundred and fifty.

The prodigious number of drinking veſſels was alſo very ſurprizing; theſe were about 120, and conſiſted of bowls, cups, and horns, ſixty flagons, and twelve tankards. The flagons were of gold poliſhed or enamelled. The cups and bowls were ſome of gold enamelled, ſome of poliſhed gold, others adorned with precious ſtones, and others of ſilver. The horns were adorned like the richeſt cups, and were of ſeveral ſizes; but moſt of them were about eight inches in height, and of a bright black. Some of them were made of the horn of the rhinoceros; but the moſt common were of cows horns.

I do not know how long the feaſt laſted; for I did not ſtay till the end of it; we retiring at midnight, when the roaſt meat was not taken away. Nobody drank till the third ſervice, and then they began to drink healths in the following manner. They delivered to eight perſons neareſt the prince, four on his right hand, and four on his left, eight ſmall cups of the ſame ſize and faſhion full of wine. Thoſe on the right hand drank off the wine firſt and then thoſe on the left. The others next them were then ſerved till the health went round. After which they began

again with eight larger cups. It is the cuſtom of the country to drink the healths of the great with the largeſt cups; and the gueſts to ſhew their reſpect, continue this till they are quite drunk. In this manner they drank for the two laſt hours of my being there, I afterwards learnt that they did not break off till it was light. The Capuchins and I were exempted from drinking, and indeed had I drank as much as thoſe who ſat near me, I ſhould have died upon the ſpot: but the prince gave orders that we ſhould drink no more than we liked.

When the healths began, the inſtruments and vocal muſic ſtruck up, with which the whole aſſembly ſeemed tranſported, though to me it appeared rude and barbarous.

On the 20th, I deſired the prefect, and father Raphael to return thanks to the prince for the honours he had conferred upon me, and to deſire him to grant me an officer to conduct me as far as Irivan, the capital of Armenia Major; to which the prince readily agreed He profeſſed to entertain an eſteem for the Europeans, and that he ſhould be glad to have a number of them ſettled in Georgia; and added, that if they came thither for the ſake of trade, he would grant them all the advantages they could deſire; and that as his country extended to the Black Sea, they would find their advantage in travelling through it to the Eaſt-Indies.

On the 28th of February we left Teflis, our mehemander riding before to prevent my paying any duties, and to furniſh us with proviſions and lodgings on the road. The next day we proceeded eight leagues through a beautiful plain, to a town named Cuprikent, or the village of the bridge, from its being built near a very fine one that extends over the river Tabadi. The town conſiſts of about 150 houſes, and the bridge, which joins two mountains that are ſeparated by the river, is ſupported by four unequal arches that riſe from two irregular maſſes of rock

found in the river. Thoſe at the two ends open on each ſide, and are hollowed out into ſmall chambers and porticoes, for the accommodation of paſſengers: an arch near the middle of the river, has an opennig on each ſide, with two chambers at the ends, and two large covered balconies, where the people may enjoy the freſh air during the heat of ſummer. You here deſcend by two pair of ſtairs which are cut down from the arch. This bridge joins to a caravanſerai now in ruins; though it has been one of the fineſt in all Georgia.

The three following days we paſſed over high mountains difficult of acceſs, and arrived on the 4th of March at Dilyjan, a town conſiſting of about 300 houſes, ſituated on a river that runs at the foot of a high and frightful mountain, which, as well as the others we had juſt paſſed, forms a part of mount Taurus. On theſe high mountains we were much incommoded with the ſnow and cold; but there is every where to be found abundance of water, and here and there are ſmall fertile plains. The goodneſs of the ſoil, and the number of the villages are almoſt incredible; ſome of theſe are on points of land ſo high, that the paſſengers below can ſcarcely ſee them. Moſt of them are inhabited by Georgian and Armenian Chriſtians; but they are not intermixed, for they are ſuch enemies, that they will not dwell together in the ſame village. In all theſe mountains are found neither caravanſerais nor any other public houſes; but we lodged commodiouſly enough with the peaſants, who ſupplied us with plenty of meat and drink; for our mehemander went before, to provide for our reception, ſo that on my arrival I found a houſe and ſtable prepared, a great fire lighted, and ſupper ready. The firſt day I would have given ſomething to my landlord; but my conductor, prevented me, ſaying, that was not the cuſtom, and that I ſhould rather give it to him. I therefore afterwards privately hid ſomething for the

uſe of the people with whom we lodged. Thus we travelled very commodiouſly; and at night my chamber was guarded by the men of the village who ſtood centry, as well to execute my orders, as to guard me from danger, though there was nothing to fear.

Moſt of the houſes of theſe villages are properly caverns; for they are hollowed out of the earth. The others are built of large beams quite up to the top, which is made flat, and covered with turf, an opening being left in the middle to admit the light, and let out the ſmoke; this hole they ſtop when they pleaſe. The above caverns have the advantage of being warm in winter, and cool in ſummer.

The town of Delyjan, and all the country for ſix leagues round, is called the territory of Caſac, and depends on Perſia, in the ſame manner as Georgia, it being always governed by its natural princes, in a direct line from father to ſon. Abas the great conquered all theſe countries at the ſame time that he made himſelf maſter of Georgia.

On the fifth we proceeded five leagues in paſſing the frightful mountain already mentioned. I thought I ſhould have died with the fatigue of this journey: I was troubled with a dyſentery, which obliged me to diſmount every quarter of an hour: two men ſupported me, and a third led my horſe. The whole mountain was covered with ſnow, and nothing elſe could be ſeen above us, no not ſo much as a tree or plant. The road was a narrow path of ſnow hardened by being trampled upon by travellers and their horſes: and as ſoon as we ſet foot out of this path we ſunk up to the middle. There is no poſſibility of paſſing this mountain while the ſnow is falling, or when the wind blows; for then the track is loſt, and thus many people periſh every year. This ſnow never melts, and the mountain is perpetually covered with it.

The next day, though half dead, I continued my journey, and ſpurred on by the hopes of finding ſome relief at Irivan, we proceeded five leagues to Bickni, a conſiderable town, ſituated at the foot of a mountain on the banks of the Zengui, and lodged at a handſome monaſtery belonging to the Armenians, built between the town and the mountain. The monks received me with much humanity; but it being lent, nothing could prevail on them to make me ſome chicken broth, and my conductor was obliged to make uſe of all his authority to get me a few eggs.

The next morning at break of day, we departed, after having made a ſmall preſent to the monaſtery, and travelled nine leagues over plains covered with ſnow. The travelling in theſe ſnows is attended with great pain and danger from the rays of the ſun, which falling upon it, give it an inſupportable brightneſs, that is very prejudicial to the ſight, notwithſtanding all the precautions we could take, by following the example of the natives in putting a thin black or green ſilk handkerchief before our eyes, which only ſerves to leſſen the evil. When we met with peaſants, it was neceſſary to diſpute who ſhould enter the ſnow, for the track is ſo narrow that two horſes cannot paſs by each other upon it. When the numbers are equal, they uſually come to blows, otherwiſe the weakeſt yield. They unload their horſes, and make them enter the ſnow, in which they ſink up to their bellies, and thus ſtand to give a paſſage to the others. To this all whom we met were obliged by my conductor to ſubmit. We paſſed by ſeveral towns and villages, and at night arrived at Irivan.

Irivan is a large dirty city, the greateſt part of which is filled with gardens and vineyards. It is ſituated in a plain ſurrounded with mountains, and on the banks of two rivers, the Zengui waſhing it

to the north weſt, and a river called the Forty Fountains, from the number of its ſources, running to the ſouth-weſt. The fortreſs, which is at a little diſtance, might paſs for a ſmall city. It is of an oval form, four thouſand paces round, and contains about 800 houſes. None live in it but native Perſians. The Armenians have ſhops in which they work, and trade in the day: but at night they ſhut them up, and return to their houſes. This fortreſs has three walls of earth, and battlements of white bricks, flanked with towers, and provided with narrow ramparts, extending on the north to a dreadful precipice above two hundred yards deep, at the bottom of which flows the river. This inacceſſible part is only fortified with terraces furniſhed with artillery. The garriſon conſiſts of 2000 Perſians. It has many gates and walls, all of them caſed with iron, and defended by batteries, portculliſes, and fortified guard houſes. The palace of the governor of the province is on the brink of the precipice, and makes a handſome appearance. On an eminence at a thouſand paces diſtance is a fort, fortified with a double wall, and artillery, that commands the fortreſs.

There are ſeveral churches in the city, the principal of which is the biſhop's, and another called Catovike, theſe were erected during the reigns of the laſt kings of Armenia. The others which have been ſince built, are ſmall, ſunk in the earth, and have ſome reſemblance to catacombs.

Near the epiſcopal church is an old tower built of hewn ſtones; but I could neither learn the time nor the uſe for which it was built. On the outſide are inſcriptions in characters like thoſe of the Armenians, but the Armenians cannot read them. This is an antique work, of a ſingular architecture, and around it are ſeveral ruins, which ſeem to have belonged to a cloyſter. Near the above ſtructure is a moſque in ruins, and at ſome diſtance is a large

ſquare four hundred paces in diameter, ſurrounded with trees. This is uſed for carouſals, horſe-races, wreſtling matches, and all exerciſes either on horſe-back or on foot. There are many baths in the town and fortreſs, and ſeveral caravanſerais; the fineſt of which is within five hundred paces of the caſtle. It was built a few years ago by the governor of Armenia. The gate is eighty paces deep, and forms a fine gallery, filled with ſhops, where all ſorts of ſtuffs are ſold. The body of the edifice is ſquare, and contains three great lodging rooms, and ſixty ſmall ones, with large ſtables, and many ſpacious warehouſes. Before it is a market ſurrounded with ſhops, in which are ſold all ſorts of proviſions, and by the ſide of it is a fine moſque, and two coffee-houſes.

Irivan is ſituated in 41°. 15 min. north latitude, and enjoys a good air; but it is thick and very cold. The winter laſts long, and the ſnow ſometimes falls in April. The country is, however, fertile, and the wine produced in its neighbourhood, is good and cheap. The Armenians have a tradition that Noah planted the vine near Irivan, and point out the very ſpot. All ſorts of proviſions are produced in the neighbourhood of the city, and ſold at a low price. The two rivers that flow by its ſide, and the lake of Irivan, which is at three ſmall days journey to the north weſt, furniſh the city with fine fiſh, particularly trouts and carp that are remarkably good, and famous all over the eaſt: ſome of them I have ſeen three feet long.

The Armenians eſteem this the moſt ancient city of the world, and believe that Noah dwelt there both before and after the deluge, when he deſcended from the mountain on which the ark reſted. They even ſay, that here was the terreſtrial paradiſe.

At twelve leagues from Irivan, is the celebrated mountain on which almoſt all the people of the

country are firmly perſuaded that the ark reſted. This mountain is ſo high and large, that when the air is clear it does not appear above two leagues diſtant. The Armenians even believe that the ark is ſtill on the ſummit of this mountain, and ſay that a monk named James being reſolved to ſee it, or die in the attempt, went half way up the acclivity; but could go no farther, becauſe having aſcended thus far every day, he was, while aſleep in the night, carried back to the place from whence he ſet out in the morning. They add that this continued a long time, till God being willing to ſatisfy in part his deſires, ſent him a piece of the ark by an angel, and ordered him to be told, that all acceſs to the top was forbidden to mankind.

At the foot of the mountain is a village of Chriſtians, and a monaſtery; for which the Armenians have great devotion, believing that Noah firſt offered ſacrifices there after the deluge. This is called the monaſtery of the apoſtles; from its being pretended that the bodies of St. Andrew and St. Matthew were found there, and that the ſkull of that evangeliſt is preſerved in the church of the monaſtery. The people relate a hundred other abſurd particulars of this place, and of the country all around, which they make their Holy Land.

I having ſent to inform the governor of Irivan of my arrival, a meſſenger came to tell me that I was welcome; and that he was very deſirous of ſeeing me, and a part of the jewels I had brought. I was then aſked how many men I had with me, and whether I choſe to lodge in the fortreſs, or in the great caravanſerai. I choſe the latter; becauſe there can be no place more ſecure, and there is no want of company; for merchants come there from all parts of Aſia. On this the governor giving orders for my having one of the beſt apartments, I went thither the next day, with all my baggage, and about noon an officer belonging to the governor

brought me an order from the intendant to receive daily from the proper officer, bread, wine, fleſh, fiſh, fruit, rice, butter, wood, and other neceſſaries for ſix perſons. The quantity of each is regulated; but the portion allowed for one perſon is ſufficient for two.

On the tenth, I went, by the governor's deſire, to pay him a viſit, and found him in a large handſome light cloſet, with ſeveral lords of the country. He treated me with great complaiſance, told me three times that I was welcome, and entertained me with ſweetmeats and Ruſſian brandy. I ſhewed him my patents, after which, he ſpent an hour in aſking me news of Europe, in relation to the wars in that part of the world; the preſent diſpoſition of the Chriſtian princes, and the ſtate of the ſciences, with the new diſcoveries that had been made. He ſpent another hour in examining the jewels I had brought, of which he talked like one who was well acquainted with them. He ſet aſide thoſe that particularly pleaſed him, and ſuch as he thought would be agreeable to the princeſs his wife. Having kept me to dinner, he honoured me afterwards with his converſation for half an hour longer, and then diſmiſſed me, ordering my mehemander to ſuffer me to want for nothing.

This governor was one of the greateſt lords of Perſia; he was beloved by the king, and revered by the court, his two ſons were his majeſty's chief favourites; and he was reſpected by the people on account of his juſtice and integrity. Indeed he well deſerved his good fortune; for beſides theſe amiable qualities, he was a man of ſenſe, and fond of the arts and ſciences.

On the 12th, I diſmiſſed the officer belonging to the viceroy of Georgia who had conducted me to Irivan, on which occaſion I made him a preſent of eight piſtoles.

On the fifth of April the governor went to a camp, which he had cauſed to be formed a league from the city, in a large and beautiful meadow, always covered with flowers during the ſpring. The two rivers that paſs by Irivan, wind in a ſerpentine courſe, with a gentle ſtream, forming many ſmall iſlands. The governor's quarter, that of the princeſs his wife, and thoſe of the moſt conſiderable perſons who accompanied them, were ſeparate, and each in an iſland: but they had a communication with each other by means of ſmall flying bridges, The governor's tents were extremely magnificent; they had all the accomodations of a palace, in miniature, even to baths and ſtoves. His houſhold conſiſted of 500 men, without reckoning women and eunuchs. The great are here accuſtomed thus to paſs the ſpring in the country. They take the diverſions of hunting, fiſhing, walking, and exerciſes on foot and on horſeback. Thus they taſte the freſhneſs of the air, of which they are extremely fond, and if they have no buſineſs that calls them to the city, they continue to enjoy theſe delights during the ſummer, in the moſt delicious parts of the neighbouring mountains.

On the 6th I dined with the lieutenant of the fortreſs, who was a native of Dagheſtan, an extenſive country covered with mountains, on the confines of Ruſſia, and I had the pleaſure of hearing him relate many ſingularities, with reſpect to the manners and cuſtoms of his country. The next day the treaſurer entertained me in the ſame manner. I now made theſe gentlemen ſmall preſents, in return for the favours I had received from them. They had been of ſervice to me at Irivan, without daring to take the dues which one is obliged to pay in Perſia to the officers of the governors, for the money we receive from their treaſuries; becauſe their maſter had ſtrictly commanded them to make no demands upon me. The careſſes and entertainments they now

gave me, were therefore deſigned to oblige me to make them a proper return; for they knew that I was two well acquainted with the cuſtoms of the country, to believe that this behaviour to a ſtranger, proceeded from mere generoſity. In the afternoon I went to the camp, to take leave of the governor, who had before appointed me a mehemander; he now treated me with the utmoſt kindneſs, and on retiring, gave me letters of recommendation to his two eldeſt ſons, who were the king's favourite eunuchs.

I left Irivan on the eighth of April, and on the 12th arrived at Nacchivan, once a vaſt city; but now a prodigious heap of ruins; but by little and little it has been in part rebuilt and repeopled. In the midſt of theſe ruins have ariſen bazars, in which are ſold all ſorts of proviſions and merchandize. It has five caravanſerais, with baths, taverns, and about 2000 houſes: but the Perſian hiſtorians maintain, that this city formerly conſiſted of 40,000. Without the city are the ruins of a large fortreſs, and many forts deſtroyed by Abas the Great, at the end of the laſt century.

Five leagues to the north of Nacchivan is a large village named Abrener, which ſignifies a fertile field. The inhabitants of this, and ſeven other neighbouring villages, are of the Romiſh religion: their biſhop and prieſts are Dominicans: but they perform the ſervice in the Armenian tongue. A Dominican of Bologna, 350 years ago, brought this part of the country under the authority of the Pope, and above twenty other villages ſubmitted to him; but they have ſince returned to their obedience to the Armenian Patriarch, and to their firſt religion. The number of thoſe who adhere to the church of Rome, diminiſh daily, on account of the perſecution of the Patriarch and the governors of Nacchivan.

The next day having paſſed the river Nacchivan, over a large bridge, we proceeded through a dry and barren country, to the river Aras, the ancient Araxes,

oppoſite the ruins of the city of Julfa the old. That city was ſituated on the declivity of a mountain, facing the river. The avenues that led to it, which were naturally difficult of acceſs, were guarded by forts. The city, according to the Armenians, had 4000 houſes; but moſt of them appear to have been only caverns in the mountains, more fit to afford ſhelter to cattle than for the habitations of men. I do not think there is any where in the world a more hideous and barren place; neither a tree nor a blade of graſs is to be ſeen, and though there are places of fertility in its neighbourhood, the city could not have been in a more dry and ſtony ſituation.

It was Abas the Great who ruined Julfa. That great and polite prince, ſeeing his forces unequal to thoſe of his enemies, and reflecting on the means of preventing their returning every year into Perſia, to make and preſerve their conqueſts there, reſolved to render all the country a deſert between Erzerum and Tauris, on a line with Irivan and Nacchivan, which was the way by which the Turks commonly came, and where they fortified themſelves, becauſe they found proviſions ſufficient for the ſubſiſtence of their army. He therefore removed the inhabitants and cattle, ruined the edifices of every kind, ſet fire to all the fields and trees, and even poiſoned ſeveral fountains.

But to return; the Aras has its ſource in the mountains on which it is pretended, that Noah's ark reſted, and after dividing Armenia and Media, falls into the Caſpian Sea. This river is large and rapid: during its courſe it is ſwelled by ſeveral brooks that have no name, and by many torrents. Bridges have been built over it above Julfa, and in other places; but however maſſy and ſtrong they were made, they could not reſiſt the force of the current; for when the ſnows melt on the neighbouring mountains, no piers or buttreſſes can withſtand its force. Indeed the noiſe of the waters, and the rapidity of their courſe

are very aſtoniſhing. We paſſed it in a large boat, made to carry 20 horſes and 30 perſons at a time. I ſuffered none to paſs over with me but my men and my baggage. Four men took care of the boat, and proceeded 300 paces along the bank, up the river; by little and little they got into the ſtream, and then made uſe of only a long helm, to direct its courſe to the other bank. The boat was then driven by the current with an incredible impetuoſity, and proceeded 500 paces in an inſtant. The boat-men were above two hours in going and coming, on account of the efforts they were obliged to make in going againſt the ſtream.

I have obſerved that this river ſeparates Armenia and Media. This laſt kingdom which formerly held the Empire of Aſia, compoſes only a part of a province of Perſia called Azerbeyan or Aſurpaican.

We now proceeded to the north-weſt, and the next day reached Marant, a good city compoſed of 2500 houſes, ſituated at the foot of a hill, at the end of a fine fertile plain, watered by a ſmall river named Zeloulou. The gardens of Marant take up more room than the town itſelf, and produce great quantities of fruit eſteemed the beſt in Media. In this country is alſo gathered the cochineal inſect.

From hence we proceeded four leagues, conſtantly turning between the mountains, which in ſome places approach very near each other, but are no where joined: afterwards we paſſed through fine fertile plains, that are well cultivated, and on the 17th arrived at Tauris, the ſecond city of Perſia, both with reſpect to its extent, its commerce, riches, and the number of its inhabitants.

Tauris is ſituated in a plain at the foot of a mountain; it is of an irregular figure, and has neither walls nor fortifications. Through it paſſes a little river named Spingtcha, which ſometimes ſwelling, carries away the houſes on its banks. Another river called the Agi, paſſes by the north ſide of the city,

and is ſalt ſix months of the year, from the torrents which fall into it, after they have paſſed over lands covered with ſalt. The city is divided into nine quarters or wards; the bazars compoſing the heart of the city, and the dwelling houſes, moſt of which have a garden, are on the outſide. There are here many magnificent ſtructures the bazars juſt mentioned make as fine an appearance as in any part of Aſia, from their largeneſs and great extent; from the beautiful domes with which they are covered; from the multitudes of people, and the vaſt quantity of merchandize with which they are filled. The fineſt of theſe, in which the jewels and moſt valuable merchandize are ſold, is an octagon, and is called the Kaiſerie, or royal market. As to the other public buildings they are equally noble. There are ſaid to be 300 caravanſerais, which are ſo ſpacious that 300 perſons may lodge in each; and the moſques and baths are anſwerable to the grandeur of the other buildings. There are three hoſpitals in the city, in which nobody is lodged; but proviſions are given twice a day to all who come. Upon a hill at the weſt end of the city is a pretty hermitage, and at the eaſt end are the ruins of a caſtle.

There is the largeſt ſquare at Tauris I have ever ſeen; it being much more ſpacious than that of Iſpahan. The Turks when they were in poſſeſſion of this city have frequently drawn up within this ſquare 30,000 men in order of battle. In the evening the populace are diverted there with drolls, mountebanks, wreſtling, ram and bull fights; the repeating of pieces in proſe and verſe, and dancing wolves. The people of Tauris place their higheſt entertainment in ſeeing theſe dances: thoſe wolves that are moſt expert at them are ſold at 50 crowns each; and on their account great commotions frequently happen, and are with difficulty appeaſed. This ſpacious ſquare is in the day time uſed as a market for all kinds of proviſions.

The number of inhabitants in Tauris, I believe amounts at leaſt to 550,000 people, beſides a multitude of ſtrangers that are conſtantly there from all parts of Aſia. The fineſt Perſian turbans are made in this city, and I have been aſſured by the principal merchants, that the inhabitants annually manufacture 6000 bales of ſilk. The commerce of this city extends not only all over Perſia; but into Turky, Ruſſia, Tartary, the Indies, and to the Black Sea.

Though Tauris is ſituated only in the 38th deg. of north latitude, the air is cold, dry, and healthful. This proceeds from its being expoſed to the north, and from the tops of the ſurrounding mountains being covered with ſnow nine months in the year; from whence the wind almoſt conſtantly blows in the evenings and the mornings. The city abounds with all the neceſſaries and luxuries of life; and theſe are extremely cheap. The Caſpian Sea, which is not above forty leagues diſtant, ſupplies it with fiſh, which are alſo found in the river Agi, already mentioned. In the ſummer they have abundance of deer and wild fowls: in the mountains are eagles, which the people of diſtinction bring down with the hawk. This kind of fowling is very curious and aſtoniſhing. All kinds of fruit are in the greateſt plenty, and there are ſaid to be above ſixty ſorts of grapes in the neighbourhood of the city. In ſhort, there is not any part of Perſia where a perſon may live better, and cheaper than at Tauris.

In the neighbourhood of the city are large quarries of white marble; one kind of which is tranſparent: and at a ſmall diſtance are two mines, the one of gold, and the other of ſalt: the gold mine has, however, been long neglected; the quantity found of that valuable metal being ſo ſmall, as to be ſcarcely worth the labour of procuring it.

I ſtayed at Tauris for ſome time, during which I ſold a number of jewels to the governor and the ſon of the receiver general of the province, for which I

received a thouſand crowns; but they would not allow me to get any thing by them; the firſt placed to my account his father's intereſt with the Shah, and the other that of his brother's, and of his uncle Mirza Sadec, the great Chancellor, forcing me to take the letters of recommendation they offered me, as a recompence for giving them the profit I ought to have made. It is impoſſible to conceive the careſſes, the flattery, the engaging and agreeable behaviour uſed by the great in Perſia to promote their own intereſt, even in affairs of the ſmalleſt moment, in which they act with ſuch an appearance of ſincerity, that a perſon ought to be perfectly acquainted with the genius of the country and of the court, to prevent his being deceived by them.

As this was the time when the Curdes, the Turkumans, and other nations who dwell in tents, and are moſtly robbers, quit the plains, on account of the heat of the ſun, and remove with their flocks and habitations into the mountains, in ſearch of ſhade and paſture, we were adviſed for the greater ſecurity to wait for company; for this purpoſe I ſtayed till the 28th of May, and then ſet out with the provoſt of the merchants, who had fourteen horſes and ten valets.

The firſt night we lodged at Vaſpinge, a town conſiſting of 600 houſes. Several fine rivulets run with a ſerpentine ſtream on all ſides, and it is adorned with many gardens and plantations of poplar and linden trees, that are raiſed for the uſe of building. The next day we proceeded through fertile plains interſperſed with villages; our road then winded among the mountains, and again opened into plains, and after croſſing ſeveral rivers, we arrived on the fifth of June at the city of Zengan, ſituated in a valley between the mountains, where they are not above half a league diſtant from each other.

This city is ſurrounded with gardens, and a pleaſant country, but on the inſide it is only remarkable

for the extent of its ruins. It is ſaid to have been founded ſeveral centuries before the birth of Chriſt, and that it once contained 20,000 houſes. It was entirely deſtroyed by Tamerlane on his firſt coming to it; but he afterwards hearing that the ſciences had long flouriſhed there, and that it had produced many great men, cauſed it to be in part rebuilt: ſince that time it has been frequently ſacked and plundered by the Turks.

On the 6th we paſſed through the moſt delightful country I ever beheld, the way was even and ſtraight, through a fine plain, watered by a conſiderable number of brooks that rendered it extremely fertile: we ſaw ſo many villages that we could ſcarce count them; with a variety of gardens and groves, through which were beautiful avenues, that afforded the fineſt landſcapes. Having proceeded five leagues through theſe pleaſing ſcenes, we alighted at a large caravanſerai within a cannon ſhot of Sultania.

This city, which is ſituated at the foot of a mountain, makes a fine appearance at a diſtance; but on approaching it, the beauties we admire afar off vaniſh. There are, however, ſome public edifices that are well built, and about 3000 houſes. The inhabitants ſay that this city formerly extended half a league farther to the weſt, and that the ruined towers, churches, and moſques, which are to be ſeen at a diſtance, were in the heart of the city. This is not improbable, as the Perſian hiſtorians ſay, that this was once the capital, and the largeſt city in the kingdom.

The next day we travelled through plains as beautiful as the former, and on the 8th arrived at Ebher, a conſiderable town intermixed with gardens, built on the banks of a ſmall river that runs through the midſt of it. Its ſituation is extremely agreeable; the air is good, and the ſoil produces abundance of fruit, and all the neceſſaries of life.

Leaving Caſbin or Caſwin to the right, we proceeded on our journey towards Iſpahan. We had for ſome time ſet out an hour or two before ſun-ſet, and completed a journey of five or ſix leagues by about midnight. People in the eaſt generally travel in this manner during the ſummer, to ſecure themſelves from the heat of the ſun which is very fatiguing both to man and beaſt. In the night they travel with greater ſpeed. The ſervants from time to time proceed on foot, and the maſters themſelves are glad to walk a little to prevent their being ſeized with ſleep, and to keep themſelves warm, which eaſes the horſes. On their arrival they go to bed, and gain in the day the ſleep they loſt in the night. Another advantage of travelling in the night is, that the beaſts of burthen takes their reſt all the time when they would be incommoded by the heat of the ſun and the flies. Beſides, what is wanted both for man and beaſt may be more eaſily provided during the day.

On the 13th, two hours before day we arrived at Sava, a city ſituated in a ſandy and ſtony plain, and took up our lodgings in the ſuburbs near the highway. The city is two miles round, and encompaſſed with a wall; but it is thinly peopled, and the houſes in the ſuburbs are ruinous for want of inhabitants: the walls alſo are but ill preſerved. However, the remains of ſome grand edifices ſhew that it was once a place of importance. The hiſtories of Perſia agree that the whole plain of Sava was formerly a moraſs or ſalt lake, like that called the Sea of Salt, which lies twenty leagues to the weſt of this city, and is croſſed by a cauſeway extending thirty leagues, in going from Iſpahan into Hyrcania.

Oppoſite Sava to the weſt, is a tomb rendered famous by the Perſians going in pilgrimage to it, this is called Echmoul, or Samuel; from the opinion that this prophet was interred there. They have

built over his tomb a fine mauſoleum in the middle of a magnificent moſque.

At the diſtance of nine leagues to the eaſt of the city, are ſome ruins of the ancient city of Rey, once the largeſt in all Aſia. The Perſian geographers ſay, that in the ninth century it was divided into ninety-ſix quarters, each of which had forty ſix ſtreets, 400 houſes, and ten moſques: that the city alſo contained 4600 colleges, 16600 baths, 15000 minarets belonging to moſques, 12000 mills, 1700 canals, and 13,000 caravanſerais. The Arabian authors repreſent it as the moſt populous city in Aſia, and that except Babylon, no city ever exceeded it in wealth, and the number of inhabitants. Hence it obtained the pompous titles given it in hiſtory, as the Spouſe of the World; the Gate of the Gates of the earth; and the Market of the Univerſe. This city was ſituated in 35°. 35'. north latitude.

On the 13th we proceeded to Kom, a large city ſituated along the bank of a river. It has alſo ſeveral handſome caravanſerais, and fine moſques, the moſt beautiful of theſe laſt, is that in which are interred the princeſs Fatima, Mahomet's daughter, and the two laſt kings of Perſia. The ſtructure of this moſque is beautiful, and its ornaments extremely ſumptuous. The acceſs is through four large and ſtately courts; the firſt of which is a handſome garden, and the laſt is paved with tranſparent marble, and ſurrounded with neat lodgings for the prieſts. The door to each mauſoleum is plated with ſilver, and the tombs are ſurrounded with grates of the ſame metal. Nothing can be imagined richer, neater and more magnificent than theſe mauſolea. To that of Fatima the Perſians give the name of Maſſuma, or pure, and hold it in great veneration. There is a revenue of 3200 tomans belonging to the place.

We left Kom, on the ſixteenth, and three days after arrived at Caſan, a large town, the houſes of which are built of earth and brick. It has ſeveral caravanſerais, one of which was built by Shah Abas, and is eſteemed the fineſt in all Perſia. On the inſide are four noble fronts ſurrounding a ſquare court, with an arcade both above and below; that above being ſecured by a baluſtrade. The entrance is under a high and magnificent portico, which as well as the reſt of the building, is adorned with Moſaic work. In the middle of the court is a reſervoir of water, raiſed about five feet high.

On the 24th we left Caſan, and on the 29th arrived at Iſpahan, the metropolis of Perſia, and one of the largeſt cities in the world; for including the ſuburbs, it is not leſs than twenty-four miles in circumference. Some perſons compute the number of the inhabitants at 1,000,000, but thoſe who make the moſt moderate computation ſuppoſe they amount to only 600,000, and the number of houſes were at this time ſaid to amount to about 29,460, without including the palaces, moſques, public baths, bazars, and caravanſerais. The city appears as well peopled as London, which is the moſt populous city in Europe.* It is built on the banks of the Zenderoud, over which are three fine bridges, one near the middle of the city, and one at each end. The walls of Iſpahan are about 20,000 paces round; they are only built with earth, and are ſo hid by the houſes and gardens, both on the inſide and without, that in many places they cannot be ſeen. The city is alſo defended by a ditch and a caſtle.

The beauty of Iſpahan particularly conſiſts in the great number of its magnificent palaces, handſome houſes, large caravanſerais, beautiful bazars, and in its canals, and ſpacious ſtreets, the ſides of which are

* Iſpahan is at preſent thinly peopled. and the greateſt part of the houſes in ruins.

adorned with rows of lofty plane-trees: but the other ſtreets are generally narrow and crooked. The worſt is they are not paved; but as, on the one hand, the air is very dry, and on the other the people water the ſtreet before their houſes morning and evening, they are neither ſo dirty nor ſo duſty as might be expected. They have three other conſiderable inconveniences. One, that the ſtreets being over vaults made for the paſſage of the canals which run under them, they ſometimes fall in and endanger the lives of the paſſengers. Another is, there being wells in the ſtreets, the ſides of which are even with the earth, by which the paſſengers are expoſed to the ſame danger, if they do not take ſufficient care. The third inconvenience is a very diſagreeable one, which is, that under the walls of the houſes are large holes for receiving all the filth, and ſometimes ſerving as common hog-houſes. The ſtreets, however, do not ſtink as might be imagined; which is in part owing to the dryneſs of the air, and alſo to theſe pits being emptied every day by the peaſants, who bring fruit and other proviſions to the city, and load their cattle with the ordure, which they carry away to manure their gardens.

The city on every ſide appears at a diſtance like a wood intermixed with large and lofty domes and minarets.

On the 2d of February, 1674, having ſold great part of my jewels, I left Iſpahan, and proceeded to Mayar, a village conſiſting of 300 houſes, ſituated between two mountains, and extending from the one to the other, ſo that it is impoſſible to paſs between them, without going through it. The country about it is however dry and barren, without trees or the leaſt verdure, owing to the ſcarcity of the water, though the inhabitants have enough to ſupply their gardens.

On leaving this place the next day, the valleys extended three leagues together between the mountain.

Then turning to the right, we entered a beautiful plain of vaſt extent, which I have had the pleaſure of croſſing ſeveral times, and have found that from the middle of March to the middle of November it is covered with flowers, flocks, grain, and fruit. We ſtopt at Comicha, or Komminsja, a town three miles round, but full of gardens, and thinly inhabited. The fineſt buildings here are the dove cotes, which repreſent lofty round towers. It is thought that this place is the Orebatis of Ptolemy. Within a cannon-ſhot from the ſide of the town next Iſpahan, is the tomb of a Perſian ſaint, covered with a dome. In a court before it are two reſevoirs of water at twenty paces from each other. They are furniſhed with fiſh, ſome of which have rings of braſs, ſilver or gold in their noſes. The fiſh of one of theſe baſons are held ſo ſacred, that the people imagine that if any one preſumes to touch them, he will immediately drop down dead.

The two following days we proceeded through a fine country, interſperſed with rivulets and villages, and having paſſed through Anamabaet, a large town, which is ſaid to have ſeparated Perſia from Parthia, took up our lodgings at a town named Yes-de-cas, or Jeſdegaes, ſeated on the ſide of a mountain, with a large valley before it. The houſes riſe from this valley one above the other, affording a fine proſpect at a diſtance. On the top of a round eminence in the midſt of a valley is a caſtle built of earth ; and oppoſite to it is a large caravanſerai. The inhabtants of this town eat the beſt bread in all Perſia.

The next day I was twelve hours on horſeback, in proceeding eight leagues, on account of the ſnow, and the ruggedneſs of a mountain over which we were obliged to paſs ; though my baggage was carried by four vigorous mules, and I myſelf was well mounted. I afterwards paſſed through pleaſant plains, and at length arrived on the 13th at the ruins of the ancient Perſepolis.

At a diſtance theſe magnificent remains appear as in a kind of amphitheatre, the mountains forming a half moon as if to embrace them. They are ſeated in a fine plain that extends two leagues in breadth from ſouth-weſt to north-eaſt; and near forty leagues in length from north-weſt to ſouth-eaſt. This plain is uſually called Mardasjo, and the inhabitants pretend, that it contains 881 villages, and about 1500 within the diſtance of twelve leagues around the ruins, including the villages ſeated among the mountains; ſome of which are adorned with beautiful gardens. The greateſt part of this plain is in the winter ſeaſon, floated with water, which is a very advantageous circumſtance with reſpect to the rice that grows there at that time. The ſoil of this agreeable plain is moſtly converted into arable lands, and watered with a number of ſtreams that render it exceeding fertile. It abounds with many ſorts of birds, and more particularly with cranes, pigeons, quails, ſnipes, partridges, hawks, and vaſt flights of crows, which are very numerous throughout all Perſia.

The ancient palace of the kings of Perſia, uſually called the houſe of Darius, and by the inhabitants Chel-menar, or Chil-minar, which ſignifies the forty pillars, is ſituated to the weſt at the foot of the mountain of Kulierag-net, or Compaſſion, anciently called the royal mountain, which is entirely compoſed of freeſtone. That ſuperb edifice has the walls of three of its ſides ſtill ſtanding. The front extends 600 paces from north to ſouth, and 390 from eaſt to weſt, as far as the mountain, where an aſcent is formed between ſome ſcattered rocks. Beyond which there appears to have been formerly ſome other buildings, the rocks appearing in ſome places finely ſmoothed and poliſhed.

The top of this edifice preſents to the view a platform of 400 paces, extending from the middle of the front wall, to the mountain; and along three ſides of this wall is carried on a pavement of two ſtones

joined together, eight feet broad. With reſpect to the height of the wall, it is in ſome places 24 feet; but it is not every where ſo high, in ſome places the earth about it is raiſed, and in others the wall itſelf has ſunk. On examining the previous remains, we muſt proceed as we do in examining thoſe celebrated beauties, whom age or ſickneſs has brought low, that is, from the traces of beauty we ſee, form an idea of what they were. The ſtones of the wall are black, harder than marble, ſome of them finely poliſhed, and many of them of ſuch an amazing ſize, that it is difficult to conceive how they were able to remove and raiſe ſuch prodigious maſſes.

The principal ſtaircaſe is placed between the middle of the front, and the northern end of the edifice. It conſiſts of two flights of ſteps that wind off from each other to the diſtance of 42 feet at the bottom. Theſe ſteps are only four inches high and fourteen in breadth. They are the moſt commodious (ſays M. Le Bruyn) I ever ſaw, except thoſe of the viceroy's palace at Naples: which are, however, in my opinion, ſomewhat higher. There are 55 of theſe ſteps on the northern ſide, and 53 to the ſouth; but theſe laſt are not ſo entire as the others. I am likewiſe perſuaded that there are ſeveral others under ground, that have been covered over by length of time, as well as part of the wall, which riſes 44 feet 11 inches high in the front. At the bottom of theſe two flights of ſteps, is a ſingle flight, extending 51 feet four inches from one to the other, from thence the two flights are carried off from each other, and return back from the center at an equal diſtance from the extreme parts of the top; and above theſe flights is a pavement of large ſtones, and another ſingle flight of ſteps 75 feet in width, anſwering to that of the bottom, and leading up to the grand entrance of the edifice. This ſtaircaſe has a very fine and ſingular effect, anſwerable to the magnificent remains of the reſt of the building.

On aſcending the upper ſteps, the ſpectator ſees before him, at the diſtance of 42 feet from the front wall of the ſtaircaſe, two grand portals, and as many columns. Theſe portals are twenty-two feet four inches in depth, and thirteen feet four inches in breadth. On the inſide upon a kind of pilaſter on each hand is a large figure in baſſo relievo, they bear ſome reſemblance to the ſphynx, and are twenty-two feet from the fore to the hinder legs, and fourteen feet and a half high. The faces of theſe animals are broken off, and their bodies much damaged; but what is moſt extraordinary, the breaſt and fore feet project from the pilaſter. Thoſe of the firſt portal are turned towards the ſtaircaſe, and thoſe of the ſecond, each of which has wings, face the mountain.

On the upper part of theſe pilaſters are characters, which, from their ſmallneſs and elevation, it is impoſſible to diſtinguiſh. The height of the firſt portal is 39 feet, and that of the ſecond 28; the pilaſters ſtand on a baſe five feet two inches in height.

The two colomns that appear between the portals are the leaſt damaged of all, particularly with reſpect to their capitals, and the other ornaments of the upper parts; but the baſes are entirely covered over with earth. They are 14 feet in circumference, and riſe to the height of 54 feet. There were formerly two others between this and the laſt portal, ſeveral pieces of which lie half buried in the ground.

At the diſtance of 52 feet ſouth of the ſame portal is a large baſon for water, cut out of a ſingle ſtone 20 feet long, and 17 feet five inches in breadth, and raiſed three feet and a half above the ſurface of the floor. From this baſon to the northern wall is an extent of ground comprehending 150 paces in length, in which nothing is to be ſeen but the fragments of large ſtones, and part of the ſhaft of a column that is not fluted like the reſt, and is twenty feet in circumferenee. Beyond this tract of ground, and as

far as the mountain, the earth is covered with heaps of ſtones.

Proceeding ſouthward from the portals already deſcribed, you ſee two other flights of ſteps reſembling the former, the one to the eaſt, and the other to the weſt. On the upper part the wall is embelliſhed with foliage, and the repreſentation of a lion rending a bull in baſſo relievo, much larger than the life. There are alſo ſmall figures on the middle wall. This ſtaircaſe is half buried under the earth.

From hence extends a wall forty-five feet in length, beyond the lower part of the ſtaircaſe, and then is an interval of ſixty-ſeven feet, extending to the weſtern front, which correſponds with the other, and has three ranges of figures one over the other, with a lion tearing an aſs that has a horn projecting from the forehead; and between theſe animals and rows of figures is a ſquare filled with antique characters, the uppermoſt of which are defaced. The figures are leſs damaged in that part of the ſtructure, where the ground is lower: but the wall which extends from the ſtaircaſe to the weſtern front, has not any figures. On the other ſide the ſtairs are three ranges of ſmall figures; but thoſe in the upper row are only viſible from the waiſt downwards. Theſe figures are only two feet nine inches high, and the wall which is five feet three inches in height, has an extent of ninety-eight feet.

On the top of the ſteps laſt deſcribed, is an entrance into an open place paved with large ſtones, whoſe breadth is equal to the diſtance from the ſtaircaſe to the firſt columns, which comprehends the ſpace of twenty-two feet two inches. Theſe columns are diſpoſed into two ranges, each of which conſiſts of ſix pillars, but none of them are intire; there are alſo eight baſes or pedeſtals, and the ruins of ſome others. At the diſtance of ſeventy feet eight inches, were formerly ſix rows of other pillars, each row conſiſting of ſix: theſe thirty-ſix pillars were like-

wiſe twenty-two feet two inches diſtant from each other; but only ſeven of them are now entire; however, all the baſes of the others are ſtanding.

At the diſtance of ſeventy feet eight inches from theſe rows of columns on the weſt, towards the front of the ſtaircaſe, were only twelve other columns in two ranges, each of which contained ſix, but only five are now remaining. The ground is there covered with the fragments of columns, and the ornaments that ſerved for their capitals; between which are pieces of ſculpture repreſenting camels on their knees. On the top of one of the columns is a compartment repreſenting camels in that poſture.

On advancing towards the eaſt, you are preſented with a view of ſeveral ruins, conſiſting of portals, paſſages and windows. The inſide of the portals are adorned with figures in baſs relief. Theſe ruins extend ninety paces from eaſt to weſt, and 125 from north to ſouth, and are ſixty paces both from the columns and the mountains. In the middle of theſe ruins the earth is covered with ſeventy ſix broken columns; nineteen of which ſtill ſupport their entablature, their ſhafts are formed of four pieces, beſides the baſe and capital.

At the diſtance of 118 feet from theſe columns to the ſouth, is an edifice that riſes higher than any other part of the ruins, from its being ſituated on a hill. The front wall, which is five feet ſeven inches high on that ſide, is compoſed of a ſingle range of ſtones, ſome of which are eight feet deep; and the wall extends 113 feet from eaſt to weſt, but has neither figures nor any other ornaments. However, in the middle of the front are the ruins of a double ſtaircaſe, on the ſides of which are ſeveral figures. The reſt of the building was chiefly compoſed of large and ſmall portals, and is entirely deſtroyed. The largeſt of theſe portals is five feet wide, and five feet two inches deep. Among the reſt, two portals appear to the north, with three niches or windows

walled up. Under theſe portals are the figures of a man, and two women, down to the knees, for their legs are covered with the earth that is raiſed againſt them. Under the other gate is the figure of a man holding a lion by the mane. To the ſouth is a portal and four open windows, each of which is five feet nine inches wide, and eleven in height, including the cornice; their depth is equal to that of the grand portals. The two ſides of this gate are carved with the figure of a man, with ſomething on his head reſembling a tiara. He is accompanied by two women, one of whom holds an umbrella over his head. On the inſide, three niches are covered with ancient Perſian characters.

There are two other gates to the weſt that are not covered; within one of theſe is the figure of a man fighting a bull; with his left hand he graſps a horn in his forehead, while with his right he plunges a dagger into his belly. On the other ſide the figure, another man claſps the horn with his right hand, and ſtabs the beaſt with his left. The ſecond portal has the figure of a man carved in the ſame manner with a winged deer, that has a horn in his forehead. Horns were anciently the emblems of ſtrength and majeſty; they were therefore given to the ſun and moon; and Alexander was called by the Orientals, Dhulkarnam, or the horned, becauſe he made himſelf king of the horns of the ſun, that is of the eaſt and the weſt.

Behind this edifice are the ruins of another, which exceed it in length by thirty-eight feet. It has alſo niches and windows, the former of which are cut out of ſingle ſtones. A little to the ſouth is a double flight of ſteps, ſeparated by walls embelliſhed with ſmall figures and foliage.

Farther to the ſouth, are ſubterraneous paſſages, into which none of the natives of the country dare to enter, though they are ſaid to contain great treaſures; this is owing to a general perſuaſion, that

all the lights carried into theſe places will go out of themſelves. This opinion did not however intimidate either Sir John Chardin or Mr. Le Bruyn; they both examined them with the utmoſt care, and proceeded with lights through theſe paſſages, till they ended in a narrow track, which extended a great length, and appeared to have been originally contrived for an aqueduct; but its ſtraitneſs rendered it impoſſible to be paſſed.

Still farther to the ſouth are the remains of another edifice, which extend 160 feet from north to ſouth, and 191 from weſt to eaſt. Ten portals belonging to it are ſtill to be ſeen, together with ſeven windows and forty encloſures, that were formerly covered rooms In the middle are the baſes of thirty ſix columns in ſix ranges, and the ground is covered with large ſtones, under which were aqueducts.

There anciently ſtood another ſtructure to the weſtward of the laſt mentioned building. On the ruins of the wall, which ſtill riſes near two feet above the pavement, are cut the figures of men in baſſo relievo, each repreſented with a lance. The ground encloſed by this wall contains a number of round ſtones that were the baſes of columns.

On the eaſt ſide of theſe laſt ruins are the remains of a beautiful ſtaircaſe, ſixty feet in length, reſembling that of the front wall; but though moſt of the ſteps are deſtroyed by time, the wall that ſeparates the two flights is ſtill eight feet in height, and adorned with figures almoſt as big as the life. The front contains the repreſentation of a lion encountering a bull: there are alſo lions of the ſame workmanſhip on the wings of the ſtaircaſe; both of them accompanied with characters and figures almoſt as big as the life. Columns were formerly diſpoſed between this edifice and the other laſt mentioned. Among theſe ruins are four portals each adorned on the inſide with the figure of a man.

and two women holding an umbrella over his head.

A little to the north of the theſe two laſt edifices are two portals with their pilaſters, on one of which is alſo the figure of a man and two women, one of whom holds an umbrella over his head. Above theſe women is a ſmall figure with wings, which are expanded to the ſides of the portico. The lower part of the buſt of this figure ſeems to terminate on the two ſides with a ſpread of foliage, and a kind of frieze. Over the ſecond figure a man is ſeated in a chair with a ſtaff in his hand, and another ſtands behind him, with his right hand upon the chair. A ſmall figure above holds a circle in its left hand, and points to ſomething in his right. Under this portal are three ranges of figures, all of which have their hands lifted up, and over the third pilaſter, which ſtill remains, two women hold an umbrella over the head of a man. The earth is alſo covered with fragments of columns and other antiquities.

From hence you proceed to the laſt ruins of the ſtructures on the mountain. On the ſouth ſide are two portals, under each of which a man is ſeated in a chair, with a ſtaff in his right hand, and in his left a kind of vaſe. Behind him is another figure, which holds ſomething on his head like the tail of a ſea-horſe, and has a linen cloth in his right hand. Below are three rows of figures with lifted hands; four in the firſt and five in each of the other two rows. They are three feet four inches high: but the ſeated figure is much larger than the life. Above this are ſeveral ornamental ranges of foliage, the loweſt of which is intermixed with ſmall lions, and the higheſt with oxen. Over theſe ornaments is a little winged figure, which holds in his left hand ſomething that reſembles a ſmall glaſs, and makes a ſignal with its right. Theſe portals are twelve feet five inches in breadth, and ten feet four inches deep, and the higheſt of the pilaſters is from twenty-eight

to thirty feet. On the two towards the north a man is ſeated, with a perſon behind him, like the preceding figures, and behind this are two other men holding in their hands ſomething that is broken; before the figure repreſented ſitting, are two other figures, one with his hands placed on his lips with an air of ſalutation, and the other holding a ſmall veſſel. Above theſe figures is a ſtone filled with ornaments, and below are five ranges of figures, three feet in height: theſe are a band of ſoldiers armed in different manners. From the foot of theſe mountains you have a full view of all the ruins, except the walls and ſtair caſes that cannot here be ſeen.

No other difference is obſervable in the columns, except that ſome of them have capitals and others have not; with reſpect to the elevation of thoſe that are perfect, they are all from 70 to 72 feet high, and are 18 feet five inches in circumference, except thoſe near the firſt portals. The baſes are round, and 24 feet five inches in circumference; theſe are four feet three inches high, and the lower moulding is one foot five inches thick. They have three ſorts of ornaments, which may be termed capitals.

Beſides the baſſo relievos already mentioned, there are many others, particularly the repreſentation of a triumph, or a proceſſion of people bearing preſents to a king, conſiſting of a great number of figures, with ſome led horſes, an empty chariot, a led camel, &c. The drapery of all the human figures in this edifice is extremely ſingular, and has no relation to that of the ancient Greeks and Romans. Their military habits are agreeable to the mode of the Perſians and Medes. The rules of art are not obſerved in the figures, ſince no muſcles are viſible in the naked parts, and the figures themſelves have a heavy air: nothing has been obſerved but the outlines, and this neglect cauſes them to appear ſtiff and inelegant: the draperies have alſo the ſame defects,

and the whole has a taſteleſs fameneſs. However, the proportions have been finely kept, both in the great and ſmall figures, which proves that thoſe who made them were not entirely deſtitute of capacity, but were probably obliged to be too expeditious to finiſh them with proper care. The ornaments muſt, however, be acknowledged to be exceeding beautiful, as well as the chairs in which ſome figures are ſeated, notwithſtanding their being now much impaired. It is therefore probable that there might be formerly ſome fine fragments that have been ſince deſtroyed. Beſides, the generality of the ſtones are poliſhed like a mirrour, particularly thoſe within the portals, and that compoſe the windows and pavements. Theſe are of different colours, as yellow, white, grey, red, deep blue, and in ſome places black ; but the ſtones of the greateſt part of the edifice are of a clear blue.

Indeed every thing correſponds with the grandeur and magnificence of a great king's palace, to which the images and relievos give a ſurpriſing air of majeſty. It is certain there have been very ſtately portals and grand galleries to afford a communication with all the detached parts of the ſtructure ; moſt of the columns whoſe remains are ſtill ſo beautiful, were evidently intended to ſupport thoſe galleries, and there even ſeem to be ſtill ſome remains of the royal apartments. In a word, the magnificence of theſe ruins can never be ſufficiently admired, and this ſtructure muſt undoubtedly have coſt immenſe treaſures. This palace, which was the glory of all the eaſt, owed its deſtruction to the debauchery and frenzy of Alexander the Great, who after he had preſerved it from the ravages of war, above 2000 years ago, reduced it to aſhes at the ſolicitations of Thais, a Grecian courtezan.

There are two ancient tombs of the kings near the mountain, one to the north, and the other to the ſouth, both of them are hewn out of the rock,

and are noble fragments of antiquity. Their fronts are covered with figures and other ornaments. The form of both is nearly the ſame, and therefore a deſcription of that to the north will ſerve. That part of the tomb on which the figures are carved is forty feet wide: the height is almoſt equal to the width below, and the rock extends on each ſide to the diſtance of ſixty paces. Below a range of four columns ſupport the entablature on their capitals, each of which is compoſed of the heads of two oxen as far as the breaſt, with the fore legs bent on the top of each column. The gate, which is ſurrounded with ornaments, is placed between two of theſe columns in the middle, but is at preſent almoſt cloſed up. Above the columns is the cornice and entablature, adorned with eighteen ſmall lions in baſs relief, nine on each ſide advancing towards the middle, where there is a ſmall ornament reſembling a vaſe. Above the lions are two ranges of figures, almoſt as large as life, fourteen in each range, armed and lifting up their hands, as if to ſupport the building above them; and on the ſide is an ornament ſomewhat in the form of a pillar, with the head of ſome animal that has only one horn. Above this is another cornice ornamented with leaves. On the left where the wall projects are three rows of niches, one above each other, each of them containing two figures, armed with lances, and three others on the ſide armed in the ſame manner. There are likewiſe two on the right ſide with their left hands placed on their beards, and the right on their body; and on the ſide of theſe are three others in the ſame diſpoſition as thoſe on the other ſide. At ſome diſtance below, and between theſe figures and an ornament that has ſome diſtant reſemblace of a round pillar, there is another figure on each ſide, very much impaired. Above on three ſteps ſtands a figure that has the air of a king, pointing at ſomething with his right hand, and holding a kind of bow in his left. Before him is an altar, on which an offer-

ing is made, from whence the flames are repreſented aſcending. Above this altar appears the moon, and it is ſaid, that there was once a ſun behind the figure; but nothing of it is now to be ſeen. In the middle, and above all this appears a ſmall myſtic figure, that is to be ſeen in ſeveral parts of the other buildings.

Two leagues from theſe ruins is a place called Noxi Ruſtan, but the traveller is obliged to take a large circuit to go thither; becauſe a river croſſes the country, which can only be paſſed over a bridge, that is at a conſiderable diſtance; the plain is alſo cut into a variety of ſmall canals, that are ſo many impediments to travellers in their way thither. In this place are four tombs of perſons of eminence among the ancient Perſians, that much reſemble thoſe of Perſepolis; only they are cut much higher in the rock. This place receives its name from one Ruſtan, whoſe figure is there carved to perpetuate his memory. He is ſaid to have been a potent prince of an immenſe ſtature: for it is pretended that he was forty cubits high; and according to the ſame ridiculous tradition he is ſaid to have lived 1113 years.

The tombs have their baſes eighteen feet above the ſurface of the cauſeway, and riſe about four times that height, and the rock is twice as high as the tombs, which are ſixty feet wide in the middle. Under each tomb is a ſeperate table filled with large figures in low relief; and on two of theſe tables are ſome traces of men fighting on horſeback. Between theſe tombs are three other tables covered with figures, among which is a man on horſeback preceded by two others, and followed by a third, which is almoſt defaced. There are alſo ſome figures in the ſpace between the two laſt works, and three under the third, two of which hold out their hands to each other. One of theſe is a woman, and both of them are half buried in the earth.

Theſe tombs poſſeſs an extent of 280 paces, and at ſixty paces diſtance from the firſt of them is a little

ſquare building. The figure of a man on horſeback, between the two tombs, and in the middle of the fourth niche, has his hair ſhaped according to our mode, with a crown upon his head, and a pointed bonnet riſing above it. He is dreſſed after the Roman manner, and has a large ſword by his ſide, with the hilt in his left hand; his right is preſented to a perſon before him. The third figure, which is alſo dreſſed in the Roman manner, opens his hands like a ſuppliant.

The figures half buried appear on the ſide of the third tomb, and two of them have their hands placed in a kind of circle. That in the middle, which is on horſeback, repreſents Ruſtan in a Roman dreſs; he has likewiſe a bonnet and an ornament like a crown, with flowing hair, a large beard, and his left hand upon the hilt of his ſword: but notwithſtanding the pretence of his prodigious ſtature, both he and his horſe are of the common ſize. Before him is the figure of a woman with flowing hair; ſhe likewiſe wears a crown. She is dreſſed like Pallas, and ſupports part of her drapery with her left hand. The third figure repreſents a military man, with a tiara on his head, and his left hand likewiſe graſps the hilt of his ſword. The fifth compartment is an imperfect appearance of figures fighting on horſeback. All theſe are carved on the rock.

On the weſtern ſide of this mountain, at 200 paces diſtance, are two tables with figures, likewiſe cut in the rock. That to the left repreſents two men on horſeback, one of whom graſps a circle, of which the other has quited the hold. Some pretend that the firſt is Alexander, and the other Darius, who by this action reſigns to him the empire. Others ſay, theſe figures repreſent two potent princes or generals, who, after being engaged in a long war, without obtaining any advantage over each other, at laſt agreed, that he who ſhould wreſt this circle out of

his competitor's hand ſhould be acknowledged the victor. But no ſtreſs is to be laid on theſe ſtories.

The tomb ſaid to have been that of Naxi Ruſtan, evidently appears to be that made by Darius, Hyſtapeſs, from its exactly correſponding with the deſcription given of it by Cteſias in his hiſtory of Perſia, after Herodotus; and with that of Diodorus Siculus.

On the 19th of February I left Perſepolis, after having ſtaid there five days, and then proceeding nine leagues, the next morning reached Schiras, the capital of the province of Fars, and one of the greateſt and moſt conſiderable cities in Perſia. It is ſituated between the mountains in a plain between ſeven and eight leagues in length, and about four in breadth; as fine and as fertile a ſpot as imagination can conceive.

The city, which is about two leagues round, is not ſurrounded with walls, for they have been ſuffered to fall to ruin; but the gates, which remain entire, are large, ſtrong, and covered with iron plates. Of theſe there are four, opening to the four cardinal points. [The city begins to be ſeen a little beyond the mountains, which are then to be left 500 paces to the right; after this you diſcover a great number of cypreſs-trees, with a wall cut out of the rock, from whence a ſtream of water falls like a torrent after great rains. The road between the rocks is deep and narrow. This is ſituated to the right, and has a wall of earth on the right and left, but much impaired on one ſide. It is about 300 paces in length, and joins to the gate, which is five paces wide at the entrance, and enlarges into ten as you advance. When you have paſſed through this gate, which is very large and lofty, you come to a narrow paſſage bordered with buildings, moſt of which are in ruins, and the gardens that are filled with cypreſs-trees are run to decay. At the diſtance of 1500 paces from the gate, in the middle of the way is a baſon ſeventy-two feet in length, and forty-ſix in

breadth, lined with ſtone. On each ſide is a wall in the form of a half-moon, with ſeats under alcoves, and on the left a moſque, that extends a hundred paces in front. Ninety paces from thence is a ſtone bridge of four arches over the river Roetgore. On the other ſide of which the way extends to one of the oldeſt gates of the city; a building much impaired, that ſerves at preſent for a bazar. It is vaulted, and extends to the length of eighty paces. It affords a paſſage into a great ſtreet, on the left ſide of which is a burying place and a garden, with ſeveral edifices on the right. This ſtreet reaches to the heart of the city,]* which is almoſt covered with gardens. The great ſtreets are bordered with trees; theſe are their principal ornaments; for there are not many grand bazars, nor fine baths. At the end of the ſtreets juſt mentioned, are ſeveral others full of ſhops, which croſs each other to the right and left. The coffee-houſes are ſpacious enough, conſiſting of ſcaffolds built over the running water, to give them a greater coolneſs. As to the moſques, there are nine more ſumptuous than the reſt, and beſides them about three hundred more, that ſerve for chapels. [In the heart of the city is a large edifice, the front of which reſembles that of a moſque in its portals and two fine towers; but the upper part is impaired. This ſtructure is a public college, where the ſciences are taught.

However moſt of the buildings of the city are in ruins, and the ſtreets ſo narrow and dirty, that they are hardly paſſable in rainy ſeaſons; and in ſeveral places paſſengers are obliged to bend their bodies in order to walk under the arches before the houſes, eſpecially in the quarter inhabited by the Jews. The ſtreets are alſo made extremely offenſive by the many neceſſary houſes, in them, which

* The paſſages encloſed between crotchets thus [ ], are abſtracted from Mr. Le Bruyn's Travels.

render the air very diſagreeable. The jackals not only infeſt the burying grounds, but often commit great diſorders in the city, and in the night-time make diſmal howlings that reſemble an human voice.]

The public gardens at Schiras, which are about twenty, are extremely delightful; the trees are the largeſt of the kind perhaps in the whole world; theſe are planted without order, and the ſoil enamelled with flowers, which are in the greateſt plenty, and of the brighteſt colours. In the king's garden to the ſouth of Schiras, I obſerved a tree, the trunk of which was eight yards round. The inhabitants, from the great age of this tree, conceive the higheſt venerarion for it; they go to pray under its ſhade, and tie chaplets, amulets, and pieces of their clothes to the boughs. The ſick, or others for them, come there to burn incenſe, to fix lighted candles to it, and to perform other ſuperſtitious ceremonies, with the hopes of recovering their health. There are throughout Perſia, many trees thus ſuperſtitiouſly revered by the people.

About a quarter of a league to the eaſt of Schiras is the tomb of Sheik Sadi, one of the moſt celebrated Perſian authors in proſe and verſe, who lived about 400 years ago, and whoſe works contain the fineſt morals. On one ſide of his tomb is a large octagon baſon, the water of which is moderately warm, and contains plenty of fiſh conſecrated to the Sheik; but the common people imagine, that if any perſon takes them, he will be puniſhed with ſudden death: but though I was ſeveral times at Schiras, I never went thither without having a good plate of theſe fiſh with the Carmelite friars, with whom I always lodged.

On the ſame ſide of the city, by the corner of a mountain, are the ruins of an ancient caſtle, and at ſome diſtance from it a convent of derviſes, near which are two deep holes in the ground. The mouth

of one of them is four feet and a half round, and it is of an unfathomable depth. I was told, that on throwing a large ſtone into it, one might diſtinctly repeat the Lord's prayer, before the noiſe made by its falling ceaſed; and this I found to be true by trying the experiment three times ſucceſſively.

A league beyond theſe ruins, you ſee the remains of an ancient building of ſtone and marble, which, notwithſtanding the ſolidity of the ſtructure, and the durableneſs of the materials, is greatly decayed. It is a ſmall temple 38 or 40 paces round, ſituated on the declivity of a mountain, with three gates, which are ſtill pretty entire, opening to the north, ſouth and eaſt. They are eleven feet high and three broad: on the ſides of each is the figure of a woman done in relief as big as life, reſembling thoſe at Perſepolis. The Perſians call this place Mador Sulemon, that is, the mother of Solomon; they pretend, that ſhe built the temple, and came thither to pay her devotions. Bizarus relates, that a tomb is found there inſcribed with Hebrew characters; but I ſaw no ſuch thing, and am perſuaded that theſe opinions are ill founded.

[To the north-weſt of the city is a delightful avenue extending to the king's garden, which is ninety-five paces wide, and 966 in length. On paſſing through the lodge at the end of the garden, you come into another beautiful avenue bordered with cypreſs trees: this is 620 paces long, and twenty broad, and is covered over in the middle with flowers. You there ſee a delightful houſe ſurrounded with a fine canal. At each corner of the building is a ſquare fountain, that mingles its ſtreams with the water of the canal. This houſe is ſpacious, and in the middle of it is a grand hall covered with a dome, filled with niches both within and without. This beautiful avenue is bordered on each ſide with ſeventy-two lofty cypreſs-trees, one of which is 22

palms in circumference. We have given a view of the avenue and hall, in the print. Behind the houſe is another avenue bordered with cypreſs and ſenna-trees, equal in extent to that of the others. This is called Baeg Siae, or the Royal Garden.]

The fertility of the country about Schiras is very ſurpriſing. It produces the fineſt horſes, and the beſt paſtures. The ſheep are ſo fat, that their tails weigh eighteen or twenty pounds weight. As to the fruits, among the reſt the pomegranates are as large as the head of a new born child: but the beſt fruit is the grape, of which there are three principal ſorts; one very ſmall, which is ſweet and delicious, and the ſeed ſo minute and tender that it can ſcarcely be perceived: the great white grape; and a large red grape, the bunches of which weigh twelve or thirteen pounds. Of this grape alone they make the excellent wine diſtinguiſhed by the name of the wine of Schiras, which, for its fine colour and the richneſs of its taſte, is eſteemed the beſt, not only in Perſia, but throughout the eaſt. It indeed does not pleaſe at firſt, it appearing to be rough; but when one has drank it a few days, one cannot help perferring it to all others; and thoſe who are uſed to it can reliſh no other wine.

As the uſe of wine is prohibited by the religion of the country, none have the liberty of making it without the king's privilege, and the permiſſion of the governor and intendant. At Schiras, the people alſo make roſewater and oil, preſerves and pickles.

On the 24th I left Schiras, where I had lodged in the monaſtery of the Carmelites, who give a very civil reception to all the Europeans who come to them, without diſtinction of nation or religion, and thankfully take whatever any one gives them in return for their hoſpitality. We proceeded five leagues, the greateſt part through the fine plain in which Schiras is ſituated, and lodged at a ruinous caravanſarai at the foot of a mountain.

Two days after, I took up my lodging at a caravanſarai named Kafar, ſituated by a town of the ſame name, that has ſeveral hundred houſes, and a great number of gardens, in which is plenty of the moſt excellent fruits, as peaches, nectarines, figs, and dates. The town is ſituated on the bank of a river that runs by in a deep hollow.

On the 27th, I proceeded ſeven leagues, and the next day reached Jarron, a town conſiſting of 350 houſes, moſt of them built of date wood, which are the only large trees that grow in its neighbourhood. This town is remarkable for the manufactures of felt bonnets, and for a kind of camblet: but is more particularly famous for its dates, which are eſteemed the beſt in the world. The adjacent country abounds in water, brought thither by ſubterraneous canals.

The next day we proceeded three leagues over the mountain of Jarron, which is the moſt rugged and ſtony of any I have ſeen in Perſia; in paſſing it we frequently came to the brink of moſt frightful precipices, where the road is only ſecured by a ſtone wall two feet high. The deſcent is the rougheſt I have ever ſeen, it being covered with large ſtones and rocks, among which our horſes could ſcarcely fix their feet.

On the firſt of March we paſſed a mountain not ſo high as the former, but the road was even more painful and dangerous, eſpecially on deſcending it, when we were obliged to walk, for fear of breaking our arms and legs, the horſes not being able to keep their feet. Half way down the deſcent, is a baſon, covered with large trees; the rock water is here cool and excellent. We lodged at a large and handſome caravanſerai, before which runs a brook ſhaded with orange, pomegranate, date, and other trees.

There we ſtaid to refreſh ourſelves after the fatigue we had undergone, and on the third of March continued our journey. We proceeded over ſeveral

plains and mountains, and on the 5th arrived at Laer, the capital of the province of the ſame name, and not above a hundred years ago the capital of a kingdom of the ſame name. It is ſituated between the mountains, in 29°. 40' north lat. in a ſandy country rendered barren by the heat of the climate. [The houſes for the moſt part are very high; but the moſt beautiful of all the buildings is the bazar erected with ſtone, in the middle of the city: it is arched over, and full of ſhops, and is 216 paces in length. At the end of the bazar is a fine ſquare, and below the gate is a place in which the city muſic plays. Oppoſite the bazar is a large building that has a fine entrance: this ſtructure belongs to the khan or governor. The caſtle, which is entirely built of ſtone, ſtands on the ſummit of a high rock. The avenues to the city reſemble a wood, the land being covered with palm, orange, and citron trees, which almoſt ſhroud the city from the eye.]

On the 7th of March I ſet out from Laer, at three in the afternoon, and paſſing by the village of Chercoff, which is full of gardens, arrived at Gormouth, a town, which, with its gardens, conſiſting chiefly of date trees, was a league in length, and beyond the town groves of theſe trees extended as far as the eye could reach. The inhabitants of Caramania Deſerta, retire, during the ſummer, into theſe woods to ſhelter themſelves from the heat, which in that ſeaſon is inſupportable, as I found in the year 1677, when I paſſed through this country at the end of Auguſt: for then the wind was ſo hot, even in the night, that I was frequently obliged to turn aſide my horſe and to cover my face with my handkerchief, to avoid the blaſts that could no more be endured than flame. I was once reduced to the neceſſity of throwing myſelf from my horſe, and lying with my face to the earth to avoid the ſcorching vapours; but found that thoſe which ariſe from thence were even ſtill more ſuffocating. In the day I was obliged to

continue naked in a caravanſerai, from nine in the morning till four in the afternoon, ſeated or lying on a ſkin of Ruſſia leather, not only on account of the heat; but becauſe water inceſſantly flowed from my body in ſweat, in ſuch a manner that I could neither read nor write, and every thing I took in my hand was immediately wet. I had taken two camels at Laer with my uſual baggage, the one to carry water, and the other proviſions; becauſe the country was deſerted, and really for twenty-five leagues, that is, from Gormouth to Cowreſtoon, I did not ſee a ſingle perſon, every body being then retired into the woods of date trees, or into the mountains; and as the dates were then ripe, the people lived on almoſt nothing elſe. This fruit is nouriſhing, and wherever it grows there is a certainty of finding water. It is to be obſerved that the land which bears dates is always ſandy, and that at twelve or fifteen feet beneath the ſurface, water is to be found: the people therefore dig pits, and thoſe that are laſt dug have always the beſt water.

I remember, that performing this journey five years before, I happened to loſe my way, and rambled into the mountains: I thought myſelf loſt, and expected never to return. Having wandered part of the night, I laid myſelf down at the foot of a tree, holding my horſe by the bridle, and waiting till it was light. When the day came, I diſcovered a wood of date trees at two leagues diſtance, where being arrived, I found I had advanced ſix leagues on my way, and a collector of the taxes conducted me to the road. I never ſuffered ſo much in my whole life: the morning appeared to bring ſome coolneſs with the dew, but the heat returning with the ſun, at firſt conſumed this ſmall humidity, and affected me ſo violently, that I could not even ſweat, it ſeeming to burn and dry up my very entrails. My horſe ſtopt at every ſtep, not having ſtrength to advance; but what preſſed me moſt, was my not being able to

keep either my mouth or my eyes open, on account of the exhalations from the earth which aroſe to my face, like guſts of flame pouring from the mouth of a lighted oven. I alſo obſerved two circumſtances in theſe regions during the heat of ſummer; the one is, that the fields are entirely burnt up, and there ariſe through the whole night and morning vapours excited by the heat of the earth, which cover it in ſuch a manner, that it cannot be diſcovered at fifty paces diſtance, it perfectly reſembling a ſea, or ſome great lake in a calm.

On the 9th I proceeded ſix leagues through a mountainous and ſtony country, where are nevertheleſs many ſtreams of running water, eſpecially in ſpring: theſe are very clear; but great care muſt be taken not to drink this water, it being almoſt as ſalt as that of the ſea, which proceeds from the land over which it paſſes; for this land is in ſummer white with the ſalt which covers it. We ſtopped at Tanguedelan, where are two caravanſerais with ciſterns. This place is between two very high mountains, a quarter of a league diſtant from each other. One of the caravanſerais has a baſon of running water; but it is brackiſh and not fit to drink; yet it is brought by a grand aqueduct to this caravanſerai, whence it takes its courſe towards the oppoſite mountain, through which it paſſes by a canal cut in the rock, 300 paces in length.

On the 12th we reached Cowreſtoon, a village that abounds in dates, and a kind of wild plumbs. The inhabitants cultivate tobacco, and ſow great quantities of a kind of grain called Zoura, which grows in bunches ſomewhat like the years of Indian corn, on canes eight or nine feet long. Of this they make bread, which is of a reddiſh colour: they alſo bake it like rice.

This day I met a great Lord on the road named Ali Kouli Khan, who was returning from his government of Gambroon, in order to go to a province

in Perſia, given him by the ſhah. He had a grand train: his women, with all that belonged to them, were carried on 80 camels, 40 mules, and 20 horſes. His own retinue and effects were conveyed on twice as many camels, and mules. Many of the peaſants fled from the villages of the road, for fear that his men ſhould take their proviſions by force.

On the 12th, as I was preparing to ſet out at five in the evening, I obſerved that the air was darkened as when the ſky is covered with clouds, and conſidering that this could not be the caſe, I recollected that theſe clouds conſiſted of locuſts; and indeed as they paſſed, a prodigious number of thoſe deſtructive inſects fell to the ground: they were the largeſt I had ever ſeen, and ſo heavy, that they could not riſe again. The peaſants gathered them as they fell; and told me, that in this ſeaſon ſuch clouds appear almoſt every night; having gathered, they dry and ſalt them, after which they live upon them, and ſell them to each other very cheap, as they are their common food.

This day we proceeded five leagues in a very level country; but through moving ſands into which the horſes ſunk. After advancing a league, we paſſed by a ſmall village abounding in date-trees and running water; the inhabitants I found there cutting their corn; and as I had ſeen the people about Perſepolis ſowing the land about three weeks before, I could not help thinking it very remarkable, that I ſhould ſee people ſow corn after the middle of February, and reap it before the middle of March following. This has happened to me ſeveral times in my journeys in Perſia in the like ſpace of three weeks. I have ſeen them plowing in one place; two days after the people have been ſowing wheat; in a few days I have ſeen the blade begin to ſprout up out of the ground; then advancing farther, I have ſeen the green corn; then it has appeared in ear, then ripe, then cut, and then threſhed: indeed the empire of

Perſia is ſo ſituated and ſo extenſive, that it has ſummer and winter at the ſame time, the one on one ſide, and the other on the other.

The next day I ſet out at two in the morning, and reached Gambroon, or as it is called by the Perſians, Bander Abaſſie, or the Port of Abas. Gambroon is ſituated to the ſouth eaſt-ward of Schiras, as that town is of Iſpahan. The diſtance between this place and the laſt mentioned city is computed at 183 leagues; but theſe leagues are very long, and the mountains, with the badneſs of the roads, render the journey very tedious.

The houſes of Gambroon are built ſo near the water, that in a high ſea they are waſhed by the waves. It is ſituated between the iſlands of Ormus and Kiſmis, the one to the left and the other to the right; and the coaſt of Arabia being bordered by high mountains, may alſo be ſeen in a clear day to the right, at twenty leagues diſtance. Three leagues behind Gambroon are alſo very high mountains, which are far from being barren, they being covered with trees, and abounding with water. The territory belonging to Gambroon, is, however, dry and ſterile, it conſiſting of a moving ſand. The town is ſurrounded by a wall on the land ſide, and has two ſmall fortreſſes. The houſes are computed at 14 or 1500, one third of which are Indian Gentoos or idolaters, a few Jews; the greateſt part are Perſians, and the reſt Engliſh, French and Dutch, belonging to their reſpective companies. The governor of the province uſually reſides there, and not at the capital, which is called Neris, and is ten days journey from thence: he has a pretty large and commodious palace at the end of the town, at the greateſt diſtance from the ſea, built with ſtone brought from the iſle of Ormus, and all the houſes have flat roofs.

This town has no port, but the road is as large, good and ſafe, as any in the univerſe; however, it

has one great inconvenience, which is, that the veſſels that ſtay there during the ſummer, are ſubject to be greatly damaged by being eaten with the worms. The ſhips lie at anchor in four or five fathoms water, in as ſecure a ſituation as if they were in a baſon.

The water of Gambroon is very brackiſh, and drank by none but the poor: it is taken out of pits dug three fathoms deep in the ſand. The common people drink the water of Mines, a village at the diſtance of a league from the port; and the people in eaſy circumſtances drink the water of Iſſin, a large and fine village ſituated at the foot of the mountains.

As to the air of Gambroon, it is extremely diſagreeable and unhealthy; the wind almoſt throughout the year changes four times a day. From midnight to break of day it blows from the north, and is cold: from break of day till ten or eleven o'clock in the morning, it blows from the eaſt, and is alſo cold: a ſouth wind ariſes about three o'clock, which is hot, it proceeding from the ſea: this changes to the weſt at ſun-ſet, and blows hot till mid-night. Theſe ſudden changes of the air from hot to cold produce many diſeaſes, that are extremely fatal to foreigners: the moſt common of which are the dyſentery, the bloody-flux, and malignant fevers.

Proviſions are here very good, and in great plenty, particularly fiſh, which are brought aſhore freſh, night and morning: they ſometimes catch antelopes and partridges; but the natives live chiefly on milk and plants, of which there are here all ſorts. As to fruits they being brought from a great diſtance, cannot be had very cheap; the moſt common are nectarines, quinces, citrons, oranges, pomegranates, figs, melons, apples, pears, nuts, almonds and grapes of ſeveral kinds.

On the 13th of March the principal perſon belonging to the French company took me with him

to dine with the governor, who entertained us with great magnificence after the Perſian manner; that is, we had muſic and dancing, and amongſt the reſt a young Indian poſture-maſter. The entertainment laſted five hours. It began at ten o'clock with a ſlight breakfaſt; dinner was ſerved up an hour after, at which the governor and ſome of his gueſts drank to exceſs. No body was forced to drink; but ſo many healths were propoſed, that it was neceſſary to drink a great deal. Swordſmen in the eaſt accuſtom themſelves to drink wine after our manner; for when the healths of the kings of France and Perſia with thoſe of the principal perſons preſent, were drank, they were accompanied with the diſcharge of the cannon of the fortreſſes, with thoſe of the governor's palace, and of the veſſels in the road.

I had not been long at Gambroom before the badneſs of the climate affected all my men, who were taken very ill, and I myſelf was much diſordered, when being informed of the danger of our being ſoon carried off if we ſtayed there, I reſolved to return to Iſpahan, without waiting any longer for a veſſel I expected from India. I therefore ſet out; but was taken ſo ill at Tanguedelan, that my life was deſpaired of: I however recovered; reached Iſphan, and ſoon after returned to Europe.

A NEW

HISTORY

OF

THE EAST-INDIES.

Containing an account of Indoſtan, the empire of the great mogul;---of the moſt remarkable places along the coaſt of India; of the peninſula of India on this ſide the Ganges; of the peninſula beyond the Ganges; alſo a deſcription of the different kingdoms, provinces, and cities of thoſe countries, with a particular account of the manners and cuſtoms of the Inhabitants *.

INDOSTAN or India Proper, is a country of great extent, ſituated to the eaſt of Perſia, and is bounded by Tartary, on the north, by the peninſula of India within the Ganges, and the bay of Bengal, on the ſouth; and by India beyond the Ganges on the eaſt. It is alſo called Mogulſtan or the empire of the Great Mogul. As the tropic of cancer runs through the middle of it, the air is exceſſively hot; however in the moſt ſultry ſeaſon, the rains which uſually begin at the latter end of June, and laſt till about the end of October, refreſh the earth and cool the air. When thoſe rains ſet in, a day ſeldom paſſes without terrible thunder and lightning; even in the fair ſeaſon, they have lightning, though without

* In theſe deſcriptions we chiefly follow Capt. Alexander Hamilton, who from the year 1688 to 1723, traded and travelled by ſea and land to moſt countries in the Eaſt-Indies; from Mandeſlo's travels, and an excellent work entitled, A New Hiſtory of the Eaſt-Indies, ancient and modern.

thunder, for ſeveral weeks together; but this does no harm. All the reſt of the year, except at this ſeaſon, and the Vernal Equinox, the ſky is clear and ſerene, and the earth is refreſhed with moderate breezes, ſo that the mornings and evenings are inconceivably pleaſant. From the above rains the moſt delicious plants ſpring forth with incredible ſpeed. Rice being of the moſt general uſe, is the chief grain cultivated here; it is ſown in May and June, and generally reaped and threſhed in the open fields in November and December: but they have alſo as good wheat and barley in ſeveral parts of the empire, as any where in the world. Their chief fruits beſides thoſe brought from Europe, are dates, figs, prunellos, melons, pomegranates, tamarinds, guavas, jaccas, pine-apples, mirabilons, mangoes, cocoas, ſugar canes, pepper, oranges, limes, &c.

But though the ſoil is ſo rich as to produce a vaſt variety of fruits and flowers, yet the ground is ſo light, that ſeldom more than two oxen are uſed in plowing it. There are here numbers of fine woods that afford timber for building ſhips, and redwood for dying. Their mulberry-trees ſupply their ſilkworms with food, the toddy-trees furniſh the inhabitants with liquor; and of the fruit of the cotton-tree and cotton ſhrub, they make their calicoes, muſlin, ginghams, &c. the great articles of their clothing and commerce. The country alſo yields for exportation, Malabar pepper, ginger, ſandal-wood, aloes, gum lacque, caſſia, camphor, indigo, opium, aſſafætida, cardamums, borax, ſaltpetre, alum, and ſulphur; while the mountains produce jaſper, agate, cryſolites, granates, amethyſts, rubies, and diamonds.

Here are plenty of wild and tame beaſts: of the former claſs are the elephant, and the rhinoceros, with lions, tygers, leopards, wolves, jackals, elks, apes and baboons. Wild boars, deer, antelopes, hares and foxes, ſays Mr. Hamilton, are their wild game, which they hunt with dogs, leopards, and

a ſmall fierce creature called a ſhoegooſe. It is about the ſize of a fox, with long pricked ears like a hare and a face like a cat, a grey back and ſides, with a belly and breaſt white. When they are taken out to hunt, a horſeman carries it behind him hoodwinked, and the deer and antelopes being pretty familiar, will not ſtart before the horſes come very near. He who carries the ſhoegooſe, takes off the hood, and ſhews it the game, which with large ſwift ſprings, it ſoon overtakes, when leaping on their backs, and getting forward to their ſhoulders, it ſcratches out their eyes, and makes them fall an eaſy prey to the hunters. The leopard runs down his game, and often gives the hunters a long chaſe, as well as the dogs, who will take to the water when the game betakes themſelves to ſwimming which they frequently do.

The fleſh of the Indian hog is reckoned the beſt butcher's meat of this country; eſpecially that of the wild hogs, of which there are great plenty. Theſe not being the property of any ſingle perſon, all are at liberty to hunt and kill them; ſo that though the people have no lands they can properly call their own, the privilege they enjoy in thoſe of the prince is almoſt an equivalent, the lion being the only beaſt of the foreſt which the Mogul reſerves the hunting of to himſelf. They have buffaloes, whoſe ſkin is ſmooth without hair; but their fleſh is coarſe. Towards Perſia and Tartary they have fine large ſheep, with flat tails; but thoſe in the ſouth part of Indoſtan are thin and long ſhanked, with a reddiſh hair on their backs inſtead of wool, and their fleſh is lean and dry. The natives have plenty of good milk from their cows, buffaloes and goats; but their beſt cream will not every where produce butter, the climate being in ſome parts too hot to bring it to a due conſiſtence, however, it is ſaid they make good cheeſe in the north part of India.

They have here plenty of geeſe, peacocks, hens, ducks, pigeons, plovers, turtle doves, partridges, quails, parrokeets, &c. but the fleſh of their poultry is generally lean and dry. Vultures are no where ſo common and tame as here, which is aſcribed to their feeding much on the banian-tree. There is a kite here with a white head, to which ſome are ſo ſuperſtitious as to pay religious honours. They have bats as big as kites, and an exceeding pretty bird leſs than a wren, which has raviſhing notes and a beautiful plumage. As the monkeys which abound in the woods, are its great enemies, it builds its neſt to the extremity of the twigs of the trees, whence they hang like a purſe out of their reach. They have alſo excellent fiſh in their rivers and ſeas.

The people are generally well made, and have good features; towards the ſouth they are black, and towards the north of an olive colour; but the natives have every where black long hair, and black eyes, and hardly any of them are deformed. They are ſtrong, acute, have a lively fancy and a good genius. They are civil to ſtrangers, profoundly ſubmiſſive to their governors; but not remarkable for their courage. The Indians here are diſtinguiſhed into Moors, or Moguls, and Gentoos, or original Indians and Pagans. The former are a mixture of Tartars, Perſians, Arabs, and moſt of the Mahometan nations, who having the power in their hands, behave as the lords of the country. The Pagans, who are much the greateſt number, are as polite, as peaceable, as ingenious and as inoffenſive a people as any on the face of the earth. Their beautiful chints, and painted calicoes are drawn by the meaneſt of the people, from their own fancy; for the chints and calicoes on the Coromandel coaſt are painted with a pencil; but thoſe to the northward are printed; however, the dye of neither waſhes out. For inlaying in ivory no people excel them. The goldſmiths work curiouſly in filligree, and imitate any goldſmith's work made in Eu-

rope. The builders uſe a cement made of ſea-ſhells much harder than bricks, and will terraſs the roof of a houſe, or lay a floor with it, that ſhall be like one entire ſtone, and be full as hard. They have likewiſe as good carpenters, who exactly imitate the Engliſh models.

The Indians generally wear a white veſt of calico, ſilk, or muſlin, which fold over before, and is tied with ſtrings on either ſide. The ſleeves are cloſe to the arms, and ſo long that they fit about their wriſts in wrinkles. The upper part fits cloſe to their bodies; but from their waiſts downwards it hangs in plaits reaching below the knee. They have no ſtockings, but their breeches reach down to their heels, and they put their bare feet into their ſlippers. Round their waiſts they wear a ſaſh, in which the better ſort have a dagger. In the north part of the country they have ſhirts open before, which hang over their breeches, and in the winter ſeaſon they alſo wear a cloak. The Pagans wear their hair made up in a roll behind; but the Moors have only a ſingle lock; many of them wear their beards, but ſome have only wiſkers. The Pagan women have their hair adorned with jewels, which they alſo wear in their ears and noſes; they have bracelets on their wriſts and ankles, and gold, ſilver, or braſs rings on their fingers and toes; or if they cannot afford thoſe of metal, they have thoſe of glaſs. The Mahometan women are almoſt always veiled, and let part of their hair hang on their ſhoulders.

The Gentoos are divided into eighty-five different tribes, which do not eat with each other, each tribe herds together, and thoſe of one tribe cannot marry into another; they muſt purſue the trade and profeſſion of the family, ſo that a goldſmith's ſon muſt be a goldſmith, and marry a goldſmith's daughter, and a carpenter's ſon muſt be a carpenter, and ſo of the reſt. The chief of theſe tribes are the Brachmans, or Bramins who are their prieſts; and the Rajaputes,

or Rafhboots who profefs arms, but do not, like the other tribes, abftain from meat, except it be the flefh of a cow, or fome other beafts which they hold facred.

The bramins or prieſts of the god brama, perfuade thofe who are ill, to leave legacies to the church, for which they give a receipt, which they put into the dead perfon's hand; in this cafe, fays Captain Hamilton, they draw a bill for ten times the value in the other world on fome eminent faint, who negociates fuch bills in paradife. They perfuade the vulgar, that their idols eat like men, and in order that they may be plentifully provided with good cheer, they make them of a gigantic ſtature, and give them a monſtrous belly; and if the people fail in their offerings to theſe idols, by which the bramins maintain their families, they threaten them with the anger of the gods. The people believe there is fomething ſo divine in a cow, that happy is the man who can get himſelf ſprinkled with the aſhes of one burnt by a bramin; and they eſteem the man bleſſed, who in the agonies of death can lay hold of a cow's tail: for they believe tranſmigration, and think the ſoul ſometimes returns into the body of that beaſt, which they conſider as an high honour. The ſouls of the wicked they imagine enter the bodies of dogs, ſwine, and other unclean animals. Hence they abſtain from the fleſh of all living creatures, and kill nothing that has life, for fear they ſhould diſpoſſeſs the ſoul of a friend or relation of its habitation. The learning of the bramins conſiſts in their being able to read and get by heart ſome ancient books ſaid to be written by Brama.

There is a religious order among them called faquirs and jonges, who make vows of poverty and celibacy, and to obtain the favour of Brama, ſuffer the moſt dreadful tortures. They contemn worldly riches, and go naked except a piece of cloth about their loins, and ſome have not even that. A ſet of

theſe never comb nor cut their hair, but delighting in naſtineſs, beſmear their bodies and faces with aſhes. Mr. Hamilton obſerves that he has ſeen one of theſe ſitting quite naked under the ſhade of a tree, and that a married woman came as a cure for barrenneſs, to kiſs the part which modeſty ought to have taught him to conceal, while he ſtroaked their heads, and muttered prayers over them. To ſuch a degree do theſe pretented religious impoſe on the credulous multitude.

The auſterities of ſome of theſe are incredible to thoſe who have not been eye-witneſſes of them. Some ſtand for years on one foot, with their arms tied to the beam of a houſe, or the branch of a tree. By this means their arms ſettle in that poſture, and ever after become uſeleſs; and ſome ſit in the ſun with their faces looking upwards till they are incapable of altering the poſition of their heads. The people in all theſe caſes making a merit of feeding them.

Frauds are, however, ſometimes practiſed; for in the year 1721, one of theſe zealots pretending to more ſanctity than his neighbours, gave out that he would be buried alive in a grave ten feet deep, and that he ſhould appear at Amadabat, at about 200 miles diſtance, within fifteen days. The grave was dug, and going in, he had ſome reeds placed about a foot or two over his head, to prevent the earth falling in. A large jar of water ſtood under the ſhade of a great tree, about ten or twelve yards from the grave, where a good number of faquirs had for ſome time taken up their quarters, and had perſuaded many people into a belief of the ſtory; but the governor of Surat ordered a party of ſoldiers to ſee the faquir buried, and to take care that no impoſture was uſed in his pretended reſurrection. They accordingly ſearched narrowly, and ſuſpecting that ſome place about the root might afford a paſſage, ordered the faquirs to remove a little out of the

way, which they willingly did; but finding nothing, they ordered the faquirs to remove the great water jar, which was almoſt full: at this they exclaimed aloud; but their clamours ſtrengthened the ſuſpicions of the Mahometans; who either breaking or removing the jar, diſcovered a ſubterranean paſſage that led within two feet of the grave, on which they fell upon the faquirs with their drawn ſwords, and cut many of them to pieces; and the fellow who was to have ariſen from the dead loſt his head in the fray.

Beſides the many tribes of Indian idolators, there is a ſect called the Perſees or Gebres, who are worſhippers of fire. Theſe are here bred to trade and huſbandry, and are very induſtrious.

The Banians or Gentoos are often married at ſix or ſeven years of age, but they do not cohabit before the bride is twelve, and the bridegroom ſixteen. The weddings are celebrated with much pomp. In the afternoon the bridegroom ſends a long train of meſſengers with preſents to the bride, in covered diſhes or baſkets, preceded by a ſort of hautboys, drums, and trumpets, and followed by female ſlaves, for the uſe of the married couple, and after them is carried an empty palanquin to carry the bride to the bridegroom's houſe. Several nights ſucceſſively they are both carried in ſtate through the ſtreets by torch-light, dreſſed in their beſt apparel and jewels, with muſic, fire-works, flags, and ſtreamers before them, and then the parents of the married couple ſend preſents to their friends. Theſe pompous cavalcades being over, they proceed to the houſe of the bride's father, where being ſeated at a table oppoſite each other, they join their hands, and the prieſt covers their heads with a ſort of hood, which remains ſpread over them for a quarter of an hour, till he has finiſhed a prayer and the nuptial benediction; and then uncovering their heads, the company is ſprinkled with roſe-water and other perfumes

mixed with ſaffron. If the youth does not happen to like the girl choſen for him by his parents, he may keep concubines, and if the wife murmurs at this he may ſet her to work with his ſlaves, for which ſhe can have no remedy, not even a divorce. The women of this country pay their huſbands an extraordinary reſpect, and are entirely at their diſpoſal: which is the leſs extraordinary, as among the richer ſort, the huſband purchaſes his wife of her parents.

When a perſon dies, they waſh the corpſe, dreſs it in the common apparel uſually worn by the deceaſed, and carrying it a little way out of the town, place it on a funeral pile generally raiſed with wood near ſome river: thoſe of fortune uſually mix vaſt quantities of fragrant wood with the reſt, and the whole being reduced to aſhes, it is thrown into the river. As to the cuſtom of widows burning themſelves with their huſbands, it ſeems in moſt places laid aſide. Where this is the caſe, the women who mourn for their huſbands, ſhave their heads, and ſeeming to abandon themſelves to grief, neglect their dreſs, and never marry again; but the men never cut their hair on theſe occaſions, unleſs it be for the death of a father, or ſome of their rajas or princes. When they mourn for other relations, they generally rend their garments, or rather put on an old torn veſt, and appear quite negligent of themſelves.

The buildings of the common people, eſpecially thoſe of the Gentoos, who are at leaſt twenty to one Mahometan throughout the empire are generally low thatched cottages with clay walls, and only one floor; but the bazars, and other public buildings, with the houſes belonging to the Chriſtian and Mahometan merchants, in ſome of the ancient cities are very pompous, being built with brick, timber and ſtone, and ſometimes with marble. The houſes of the more wealthy are two ſtories high, and have

flat roofs on which they take the morning and evening air.

The palaces of their princes or rajas are moſtly built in one form: before the gate is a large piazza or roof ſupported by pillars, open to the front, and upon the right and left towards the gate are banks of earth about a yard high, on which are ſpread fine carpets, or pieces of European ſcarlet cloth, with cuſhions of the ſame, on which the raja ſits to receive the complaints of his ſubjects, to entertain foreigners, or tranſact ſtate affairs.

The power of the mogul is ſo deſpotic, that he has the ſovereign diſpoſal of the lives and effects of his ſubjects, and none dare diſpute his will. At his command the greateſt lords are executed. Few days paſſed without his appearing at ſun-riſing; and the lords of his court are obliged to be in his apartment, in order to pay him homage. He ſhews himſelf alſo at noon to ſee the wild beaſts fight; and in the evening he appears at a window, from whence he ſees the ſun ſet. He retires with that luminary amidſt the noiſe of a great number of drums and and kettle drums, and the acclamations of the people, wiſhing him a long and happy life. None are permitted to enter the palace, but the rajas or princes, and the great officers; who accompany all their diſcourſe with continual reverences; they proſtrate themſelves before him at taking leave; they put their hands on their eyes, then on their breaſt, and laſtly on the earth, to teſtify that they are only duſt and aſhes when compared to him. They wiſh him all manner of proſperity as they retire, and go backwards till they are out of ſight.

When he marches at the head of his army, or goes a hunting, or to one of his country palaces, he is accompanied by above 10,000 men. About an hundred elephants covered with houſings of ſcarlet, velvet and brocade, march at the head of this little army, each carrying two men, one of whom governs

the animal by touching his forehead with an iron hook, the other holds a large banner of ſilk embroidered with gold and ſilver; the firſt eighty carry each a kettledrum. In the middle of this troop the mogul rides on a fine Perſian horſe, with trappings of gold, adorned with diamonds and pearls, gold-bells and fringes, or in a chariot drawn by two white oxen, whoſe large ſpreading horns are adorned with gold; and ſometimes he is carried by men in a palanquin. The rajas and officers of his court compoſe his retinue, and have 5 or 600 elephants, camels, or chariots loaded with baggage. When he rides on an elephant, he is ſeated on his back on a ſtately throne, adorned with gold and precious ſtones.

His ſons have the title of ſultans, and his daughters of ſultanas, the former are married at thirteen or fourteen years of age, and when they arrive at years of maturity, are ſent to diſtant governments, none but the heir apparent remaining with his father. The firſt ſon he has by any of his wives, is conſidered heir of the empire, though the longeſt ſword generally carries it; but whenever he obtains the throne, he inhumanly deſtroys his brothers, and their male iſſue.

The mogul has ſeldom more than four wives, though his concubines generally amount to above a thouſand. His court, according to Tavernier, is richer than can be imagined. The great men buy the fineſt diamonds that can be got for their wives and daughters, whoſe head dreſſes and other apparel are amazingly ſumptuous. But thoſe for the emperor's own uſe, are the fineſt in the world.

Mr. Mandeſlo, who wiſely lays it down as a rule to deſcribe nothing but what he has ſeen, obſerves, that the palace of Agra, is four leagues in circumference, and that it is fortified on all ſides. After having paſſed ſeveral courts and ſtreets ſeparated by different gates, one comes at laſt to the mogul's apartment, which is in the middle of the building.

In the firſt ſaloon is a baluſtrade of ſilver, where are the officers of the guard, who allow none to enter but the great lords of the court. This leads into the chambers of ceremony, where there is another baluſtrade of gold, encloſing the throne of maſſy gold, enriched with diamonds, pearls and other precious ſtones. None but the king's ſons are allowed to enter within this baluſtrade, or to cool the air and drive away the flies with fans. In this palace is a high tower, the roof of which is covered with plates of gold.

If we may belive Tavernier, this prince had four thrones adorned with diamonds, rubies, emaralds, and the richeſt pearls, made up in ſeveral figures, and that one of them, which was crowned with two peacocks, that had their tails ſet with jewels, coſt thirteen millions ſterling; and that in this palace are two apartments covered all over with gold, as are alſo the pillars that ſupport the pavillions.

There are two ſolemn feſtivals of which he is the principal object. The firſt at the beginning of the new year, laſts about fifteen days. A theatre is erected before the palace, fourteen feet high, fifty-ſix long, and forty broad, covered with rich tapeſtry, and ſurrounded by a baluſtrade. Near it is a building of painted wood, embelliſhed with mother of pearl, in which ſome of the principal lords of the court ſeat themſelves, though they have at the ſame time tents erected in the firſt court of the palace, where they effect to diſplay all their riches and ſplendor. The prince, attended by ſeven of his miniſters, aſcends the theatre, where he ſeats himſelf on velvet cuſhions, embroidered with gold and pearls, waiting for the preſents that are brought him, which he receives equally from the people, and the grandees of the empire, during the eighteen days the ceremony laſts, and towards the end he diſpenſes among them his bounties; theſe conſiſt in places and dignities, which he confers on thoſe who have been moſt liberal

to him. Tavernier ſays, he ſaw him receive at one of theſe feaſts above thirty millions of livres in diamonds, rubies, emeralds, pearls, gold, ſilver, fine ſtuffs, elephants, camels, and horſes.

The ſecond feſtival is the anniverſary of his birth. He begins the day with all manner of diverſions, which he breaks off to go to the palace of the Queen his mother, if ſhe be yet alive, and having ſhewn his gratitude to her, he cauſes his grandees to make her magnificent preſents. After he has dined, he puts on his fineſt robes, covers himſelf with gold and jewels, and being rather loaded than adorned, goes into a vaſt and ſuperb pavillion, where he is waited on by the principal lords of his court. He here finds the great ſcales, and the chains which ſuſpend them, both of which are of maſſy gold adorned with jewels. He places himſelf in one of the ſcales, the other being filled with gold, ſilver, jewels, pieces of ſtuff, fine linen, pepper, cloves, mace, cinnamon, corn, pulſe, and herbs, and an exact regiſter is kept of the difference of his weight every year. If it appears that he has made any conſiderable acquiſition of fleſh ſince he was weighed laſt, there are great rejiocings throughout the whole kingdom.

This ceremony is followed by his diſtributing ſmall pieces of money among the poor; and in throwing among the grandees nuts, piſtachios, almonds, and other fruits of gold, but they are ſo ſmall, and the gold ſo thin, that it is ſaid a thouſand of them do not weigh above ſeven or eight piſtoles. The feſtival is concluded with a magnificent ſupper given to the lords of the court, with whom he ſpends the night in drinking.

But though the treaſures of this monarch, and his revenues from forty kingdoms, which are within his empire, are immenſely great, yet ſpecie is hardly any where ſcarcer than among the private perſons in this empire.

It is however proper to obſerve, that this pompous account was wrote before Nadir Shah ravaged the mogul's dominions: for in the beginning of 1739, that conquorer having defeated the mogul, entered Delly, ſecured his perſon, and having ſeized all his jewels and treaſures, of which he obliged him to give a liſt, replaced him on the throne; obliging him to promiſe to pay him an annual tribute of 6,250,000l. ſterling. Among the other plunder ſeized by the Perſian monarch, was the emperor's bed of ſtate, adorned with precious ſtones, and the grand imperial throne. In ſhort, the value of the plunder taken from the mogul and his nobles, is ſaid to amount to 111 courons, or 231,250,000l. ſterling. It muſt be acknowledged, that the largeneſs of this immenſe ſum may render this account improbable; it is therefore neceſſary to add, that it is taken from a letter from Perſia, publiſhed the ſame year in the London Gazette.

Having given a general deſcription of the mogul's dominions, we ſhall now proceed to deſcribe the ſeveral provinces ſituated on the coaſt, as being the moſt remarkable, on account of the commerce carried on with them by the trading nations of Europe.

The firſt port in Sindy, the moſt weſtern province of India, is Larribundar, ſituated five or ſix leagues from the ſea, on a branch of the river Indus, capable of receiving ſhips of 200 tons burden. It is a village of about 100 mud houſes, with a large ſtone fort, that has four or five great guns, to defend the merchandize, and prevent its being ſeized by the Ballowches and other robbers. Tatta, the metropolis of the province, is a large and rich city about three miles long, and one and a half broad, at about 40 miles diſtance from the above village. All goods carried from one of theſe places to the other, are tranſported on carriage beaſts, as camels, oxen, and horſes. The country, which is almoſt level, is over-

grown with ſhrubs and buſhes, fit to cover an ambuſcade, and often made uſe of by the above robbers, who ſuddenly ruſh out on a caffila or caravan, and while the guards and carriers are fighting, another party drives away the beaſts with their packs.

Capt. Hamilton once came to Larribundar, with a cargo from Malabar worth about 10,000l. where being unable to ſell his goods, he was obliged to travel to Tatta in a caffila of 1500 beaſts, and as many, or more men and women, beſides 200 horſe for their guard. Having proceeded about ſixteen miles, they were informed by their ſcouts that a great body of robbers were juſt before them, Capt. Hamilton had thirteen of his beſt markſmen belonging to his ſhip with him in the front, where his beaſts were, and being all mounted on Indian horſes, which are very ſmall, they diſmounted, and ſet their beaſts on their flanks and front, to ſerve for a barricado againſt the ſword and target men, who were the principal ſtrength of the robbers. They had not been long in that poſture, when the robbers ſent a herald on horſeback, who braniſhed his ſword, and on his coming within call, threatened, that if they did not immediately ſurrender at diſcretion, they ſhould have no quarter. Our traveller had two ſeamen who ſhot extremely well, and therefore ordered one of them to fire at the herald, which he inſtantly did, and ſhot him through the head. Another came ſoon after with the ſame threatenings, and met with the ſame treatment. The next that came, the captain ordered his horſe to be ſhot in the head, to try if they could take his rider, that they might know the enemy's ſtrength. The horſe was killed as ſoon as he appeared; but ſome of the guard who were mounted, inſtead of bringing him, cut him to pieces. The horſe guard, who had continued in the rear, ſeeing what was done in the front, now took courage, and getting in among the buſhes, met with ſome who had a deſign to attack the flank, and ſoon

defeated them; which threw the reſt into ſuch a panic, that they betook themſelves to flight, and the horſe purſuing them, put many to the ſword.

They now travelled without moleſtation to Tatta, where they were received with acclamations from the populace, and the better ſort viſited the Engliſh with preſents of fruit and ſweetmeats, aſcribing the ſafe arrival of the caffila to their courage and conduct.

He and his men were lodged in a large convenient room that had large warehouſes. The ſtairs from the ſtreet were each of one piece of porphyry ten feet long, of a bright yellow, and as ſmooth as glaſs. They were about ten in number, and led up to a ſquare fifteen yards long, and about ten broad. The next day the nabob ſent them his compliments with an ox, five ſheep, as many goats, twenty fowls, and fifty pigeons, with ſweetmeats and fruit in abundance. He was then encamped about ſix miles from the town, with an army of eight or 10,000 men, to puniſh theſe bands of robbers. He invited Captain Hamilton to drink a diſh of coffee with him, and the latter ſending him word that he deſigned to kiſs his hand, the next day he ſent him twenty fine Perſian horſes well equipped, on ten of which he and his guard rode, and on the other ten were mounted the moſt conſiderable merchants in Tatta, who went to accompany him out of reſpect.

When they came to the camp they would have alighted; but an officer informed them, that the nabob deſired they ſhould be brought to his tent on horſeback, and riding before them conducted them to the door of the pavilion, which the captain entered, and found the nabob ſitting alone. He deſiring to lay a ſmall preſent at his feet, this was readily permitted. It conſiſted of a looking-glaſs of about 5l. value, a gun and a pair of piſtols, well gilt, a ſabre-blade, and the blade of a dagger gilt, a glaſs tobacco-pipe, and an embroidered caſe to put it in. The na-

bob ſent for all who had accompanied Mr. Hamilton into the room, and ſhewing them the preſent, expatiated on the value of every piece of it; and after ſome encomiums on Mr. Hamilton's valour and generoſity, told him, that he was a free deniſon of Tatta, and ſhould be exempted from all cuſtom on the goods he had brought or ſhould export, and that he ſhould have the power of impriſoning any perſon who bought any part of his cargo, and did not pay according to agreement, and if that was not ſufficient to induce them to give him ſatisfaction, he might ſell their wives and children to diſcharge the debt.

Within about four miles of Tatta, are forty-two fine large tombs, the burying place of ſome of the kings of Sindy, when that country was governed by its own monarchs. Mr. Hamilton went into the largeſt; this was built in the form of a cupola, and in the middle of it ſtood a coffin about three feet high and ſeven feet long, with ſome others of a ſmaller ſize. The cupola was of yellow, green, and red porphyry, finely poliſhed, and being ſet chequer-wiſe, had a very pleaſing effect. This tomb is about 30 feet high, and 21 in diameter, and is ſaid to have been the burying place of the laſt king of the country.

The city of Tatta, ſtands in a ſpacious plain about two miles from the river Indus, from which canals are cut to bring water to the city and the gardens. Thoſe which formerly belonged to the king were at that time well ſtored with excellent fruit and flowers.

The river Indus is navigable for their veſſels as high as Caſmire in 32°. north latitude. One branch runs to Cabul to the weſtward, and others through ſeveral large provinces ſituated to the eaſt. Theſe veſſels are called kifties; they have one maſt, carrying a ſquare ſail, and are flat-bottomed. Some of them are 200 tons burthen. The cabbins are built from ſtem to ſtern, and in each is a kitchen and a neceſſary which opens into the water. Theſe cabbins are let to paſ-

ſengers, and the hold being divided into ſeparate apartments are let out to freighters, ſo that every one having a lock on his own cabbin, and apartment in the hold, has his goods always ready to diſpoſe of wherever he finds a market.

This country never knows the miſery of famine, for the Indus overflows all the low grounds in the months of April, May, and June, and when the floods go off they leave a fat ſlime. Before the earth dries, it is ſown and harrowed, and never fails of bringing forth a plentiful crop.

The people here manufacture ſilks, calicoes, cotton cloths of ſeveral kinds, and alſo chintz and very beautiful coverlets for beds. They make very fine cabinets, both lacquered and inlaid with ivory, and the beſt bows and arrows in the world, of buffaloes horns.

The religion eſtabliſhed by law is the Mahometan, but there are ten Gentoos to one Muſſulman.

The next maritime country to Sindy is Guzerat, an iſland formed by a branch of the Indus, that runs into the ſea at the city of Cambaya. The natives are vaſſals to the mogul, though they are ſtill pagans. The firſt town on the ſouth ſide of the Indus, is Cutchnaggen. It has ſome trade, and produces coarſe cloths, cotton and chonks, a ſhell fiſh in the ſhape of a periwinkle, but as large as a man's arm above the elbow. In Bengal theſe ſhells are formed into rings for the ornament of womens arms; and they are worn in many parts of India. This country is famous for pirates. It has ſeveral other ports, the moſt remarkable of which is Diu, a ſmall iſland on the ſouth of Guzerat, three miles long and two broad, belonging to the crown of Portugal. The city is pretty large, and fortified by a high ſtone wall with baſtions at convenient diſtances, well furniſhed with cannon. The harbour is ſecured by two caſtles, that can bring above a hundred large cannon to defend its entrance, and by ſea it is fortified by nature

with dangerous rocks and high cliffs. This is one of the beſt built, and ſtrongeſt cities in India, and its ſtately edifices of free-ſtone and marble, are ſufficient witneſſes of its ancient grandeur and opulence; but at preſent not above a fourth part of the city is inhabited. It contains five on ſix fine churches, which ſtanding on a riſing ground of an eaſy aſcent from the great caſtle, and the churches riſing gradually higher than each other, ſhew all their beautiful fronts to the ſea, where they appear to great advantage; and within they are well decorated with images and paintings. At preſent there are not above 200 Portugueſe in the caſtle and city: the reſt of the inhabitants being banyans, of whom there may be about 40,000, but few of them are rich, becauſe the inſolence of the Portugueſe renders it unſafe for monied ſtrangers to dwell among them. The king of Portugal has about 12,000l. per annum in poll money paid from hence into his treaſury, and the cuſtoms and land-tax may amount to about ſix thouſand pounds more; but if the iſland were in the hands of ſome induſtrious European nation, it would be the beſt mart-town on the coaſt of India, for carrying on a trade up the Indus.

Goga is a pretty large town, that has ſome mud wall fortifications. There is ſome trade, and ſtrangers are admitted to a free commere in ſuch merchandize as is fit to be imported or exported to or from Guzerat. The town is governed by an officer of the mogul, whoſe forces for the defence of the place amount to about 200.

A peninſula which lies at the bottom of the mouths of the Indus, contains the greateſt part of the kingdom of Guzerat. There is not a more fertile province in all the Indies, it produces fruits and proviſions in ſuch abundance, that it ſupplies the neighbouring provinces. Cambay, at the bottom of the gulph of the ſame name, and only twelve leagues from Goga, is a fine, large, and agreeable city: its

ſtreets are ſpacious, handſome and ſtraight. Though it is at leaſt two leagues in circumference, it is entirely built of hewn ſtone. Without its walls are very large ſuburbs, and fifteen or ſixteen public gardens. It is ſtill a place of pretty good trade, though it is now not half inhabited. The natives are ſtrict obſervers of the doctrine of the Metempſychoſis, and Du Bois ſays they maintain three hoſpitals, one for birds, another for goats, and a third for black cattle. The zealots who eat nothing that had life, lay food for animals on the high-ways and in the fields. The banyans carry in their girdles an inſtrument to bruſh the places where they ſit down, or where they walk, leſt they ſhould cruſh the ants, and other reptiles, that may be found there. Some of them carry their ſcruples and weakneſs ſo far as to eat nothing that is red, for fear there ſhould be blood in it. By the force of money they have obtained from the great mogul the ſingular privilege, that no calf, bull, or cow, ſhall be killed in their city; and if a Chriſtian, or Mahometan, ſhould be found tranſgreſſing the prohibition, his life would be in danger. Theſe pagans have in this city one of the moſt magnificent temples in the kingdom, full of idols of all ſizes, and, for the moſt part, of monſtrous figures. It contributes to the wealth and grandeur of Surat, to which it is ſubordinate, and its vicinity to Amanabat, from which it is only about 150 miles diſtant, makes it ſhare the advantages of that great city, which in magnitude and wealth is but little inferior to the beſt towns of Europe. In this laſt city the Engliſh have a factory for commerce.

The country abounds in grain, cattle, cotton and ſilk. Cornelian and agate are found in its rivers; of the former they make rings, and ſeals, and of the latter cabinets, ſome of which are of one entire ſtone, except the lids. Mr. Hamilton ſays, he has ſeen ſome of them fourteen or fifteen inches long, and eight or nine deep, the value of each being 30

or 40l. ſterling. The natives are the beſt embroiderers in India, or perhaps in the whole world.

Surat, ſituated to the ſouth on the peninſula of India, on the banks of the river Tapta or Tapee, is the next ſea-port town of conſequence. The inhabitants are computed at 200,000 ſouls, among whom are many Mahometans and Gentoos, who are immenſely rich. There are here as many different religions as in Amſterdam; that by law eſtabliſhed is Mahometaniſm, of the ſect of Ali. There are ſome called Muſey, who obſerve the law of Moſes, as well as the Koran, but the Gentoos are the moſt numerous, and are either merchants, bankers, brokers, accomptants, collectors, or ſurveyors; but few of them are of any handicraft trade, except taylors and barbers.

Surat is one of the beſt, the fineſt, the richeſt and greateſt marts, not only of the mogul's country, but of all the Indies. It was one of the firſt objects of European ambition. The Portugueſe eſtabliſhed themſelves there by force of arms in the year 1530; the Engliſh followed them in 1609; the Dutch in 1616, and the French in 1665. All of them have contributed to embeliſh a city, which was already eſteemed the moſt ſplendid in all the country. Part of the ſtreets are paved with porcelain, and ſome houſes are fronted with it. The houſes are flat on the top. The rich vie with each other in their decorations. The furniture of their apartments is ſuperb, and their magnificence is ſeen even in the penthouſes of their windows. Theſe conſiſt of ſeveral rows of ſmall planks joined together obliquely over the windows, and inlaid with mother of pearl, and the ſhells of tortoiſes, crocodiles, &c. Thus they keep off the heat of the ſun, which is extreme, and by weakening the light they render it more agreeable by that mixture of colours, which is reflected by its rays.

The fields about Surat are very fertile, except thoſe towards the ſea, which are ſandy and barren. They have excellent beef, mutton, and fowl daily expoſed to ſale in the city. Beef is about three farthings a pound, when the bones are bought with the fleſh, and about a penny with the bones taken out. Mutton is three half-pence a pound, large fowls are ſold for ſeven-pence half-penny a piece, and live hares at four-pence each. They have great plenty of wild-fowl; but thoſe who would have them muſt ſhoot them. Their flamingoes are large and good: the pady-bird is alſo good in its ſeaſon, and the corn-bird is excellent. They have good partridges; but the pheaſants are bad. The wild-geeſe, ducks and teal, are plenty and good, and ſeveral ſorts of turtle-doves are both beautiful and well taſted. They have likewiſe plenty of good wheat as good as any in Europe, with ſome peaſe and French beans; but neither oats nor barley.

There are few or no fine buildings in the city. The French have a little church near the old Engliſh factory; but though there are above an hundred different ſects here, they have no religious diſputes, each being willing his neighbour ſhould worſhip God in that way he believes will pleaſe him beſt.

The Mahometan women go always veiled when they appear abroad. Their garments differ but little from thoſe of the men. Their coats, which alſo ſerve both ſexes for ſhirts, are cloſe-bodied; the men's are gathered in plaits below the navel, to make them appear long-waiſted, and the women's are gathered a pretty way above, to make their waiſts ſeem ſhort. They both wear breeches which reach to the ankles. The men have only ſilver rings on their fingers, and generally put one for a ſignet. The women wear gold rings on their fingers, and ſometimes one on the thumb, in which is ſet a ſmall looking-glaſs; they likewiſe often wear gold rings in their noſes and ears. On the other hand, the

Gentoos permit their women to appear bare-faced, and their legs are naked to the knee. They wear gold or ſilver rings, according to their ability, one in the noſe, and ſeveral ſmall ones in holes bored round the rim, with a large and heavy one in the tip of each ear. They likewiſe wear rings on their toes, and ſhackles on their legs, of thoſe metals made hollow; theſe contain glaſs beads, in order to rattle when they walk. The men wear gold rings in their ears, and often three or four in a cluſter hanging at the tip; ſome have them alſo ſet with pearls.

From Surat to Daman, a town belonging to the crown of Portugal, at twenty-two leagues diſtance, are ſeveral rivers and villages under the ſuperintendancy of Surat. Daman was once a place of good trade; but is at preſent reduced to poverty. It is ſituated on the ſea-ſhore at the mouth of a river, and is naturally very ſtrong from its being ſurrounded by a deep marſh; it is alſo encompaſſed by a good ſtone wall. The town is about half a mile long, and near as broad; the buildings of the city are of ſtone, and it has a large cathedral, that may be ſeen at ſea a conſiderable diſtance. There are two or three other churches, a convent, a monaſtery, a nunnery, and an hoſpital. On the oppoſite ſide of the river is a caſtle diſtinguiſhed by the name of St. Salvadore.

At Daman begins the peninſula within the Ganges a large country which nearly reſembles the figure of a cone reverſed. It is waſhed towards the eaſt, ſouth, and weſt, by the waters of the ocean; and the country of the great mogul bounds it to the north. It lies in the torrid zone between 7°. 30'. and 21°. north latitude, extending from north to ſouth 270 leagues, and from eaſt to weſt at its greateſt breadth 270 leagues, and its outmoſt point is called Cape Comorin. The exceſſive heats which reign in this country render the colour of the inhabitants

much darker than thoſe who live in Indoſtan ; but with reſpect to fertility and riches, both countries are nearly the ſame. The country is, however, more celebrated for its numerous harbours, and the immenſe commerce of the European nations.

The weſtern coaſt which extends from Daman to Cape Comorin, is called the coaſt of Malabar, and eaſtern ſide, which begins at that cape, and ends at the kingdom of Orixa, is the coaſt of Cormandel and Golconda. We ſhall proceed along the weſtern coaſt to that cape, and then doubling it, proceed up the eaſtern ſide to the river Ganges.

From Daman to Baſſaim is about eighteen leagues along the ſhore. The latter is a fortified city belonging to the crown of Portugal, ſtanding on a little iſland ſeparated from the continent by a ſmall rivulet. Its walls are pretty high, and about two miles in circumference. In the middle of the city is a citadel : it has alſo three or four churches, with ſome convents and monaſteries, a college, and an hoſpital. This is a place of ſmall trade ; for moſt of its riches lie dead in the churches of the Portugueſe, or in the hands of indolent, lazy, country gentlemen, who loiter away their days in eaſe, pride and luxury, without having the leaſt feeling for the poverty of the reſt of the people.

At about half a league diſtance is the iſland of Salſett, which is about twenty miles long, and in ſome places ten broad. The iſland is cut almoſt in two, by a narrow river, near the mouth of which is a ſmall town called Verſua, that has a little narrow harbour deep enough to receive ſhips of the greateſt burthen. It has a ſmall trade in dry fiſh, which are ſold to the inland countries and villages.

Bombay an iſland belonging to the crown of England, is the next place of conſequence ; near it is the iſland of Elephanta remarkable for a ſurpriſing temple cut out of a rock.

Farther to the ſouth is Chaul, a town belonging to the Portugueſe, ſituated on the ſide of a river that affords an harbour for ſmall veſſels. The town is fortified, as is alſo an iſland on the ſouth ſide of the harbour. This was once a place of great trade, particularly for fine embroidered quilts; but is now miſerably poor.

Paſſing by ſeveral inconſiderable towns on the coaſt, you come to Goa the metropolis of the Portugueſe dominions in India, ſituated in an iſland about twelve miles long, and ſix broad. It has a fine ſalt water river, capable of receiving ſhips of the largeſt ſize, which lie within a mile of the town. The banks of the river are adorned with noble ſtructures, as churches, caſtles, and gentlemen's houſes; but the air of the city being reckoned unwholſome, it is not well inhabited. The viceroy's palace is a fine edifice within a piſtol ſhot of the river, over one of the city gates that opens into a noble ſpacious ſtreet about half a mile long, terminated by a beautiful church called Miſericordia. There are indeed ſo many churches, convents and chapels, that one half of them would be ſufficient for a much larger and better peopled city. Moſt of theſe ſtructures are built and adorned on the inſide with aſtoniſhing magnificence; the king of Portugal having aſſigned revenues to all the churches, and penſions to all the communities in proportion to their numbers. The Jeſuits alone had lately five houſes all very rich.

Of all the churches in and about Goa, none have glaſs windows, except one in the city dedicated to St. Alexander, the reſt have panes of tranſparent oyſter-ſhells, as have likewiſe all their ſtately houſes. There is here likewiſe a fine hoſpital. Every church has a ſet of bells, ſome of which are continually ringing. The market-place, which ſtands near the church Miſericordia, is about an acre ſquare, and in it are ſold moſt things produced in that country;

and in the ſhops about it may be had the produce of Europe, China, Bengal, and other countries of leſs note. The viceroy generally reſides at the powder-houſe, about two miles below the city, on account of ſome ſprings of water, eſteemed the beſt in the iſland.

The eſtabliſhed religion is that of the church of Rome, and here are its moſt zealous bigots. They have here the court of inquiſition, which proceeds with the greateſt ſeverity againſt all whom the mercileſs inquiſitors ſuſpect of being guilty of hereſy; and yet their Indian converts are indulged in their abſtaining from cows fleſh, on account of the peculiar veneration paid to that beaſt by the Gentoos; and though the ſeverity of the inquiſition awes both the clergy and the laity, many Gentoos are ſuffered to dwell in the city, where they are tolerated on account of their being more induſtrious than the Portugueſe Chriſtians; but the mercantile part of them are very ſubject to the inſults of the Portugueſe; for it is dangerous for them either to refuſe their goods, or to aſk for their money when it is due, for fear of a baſtinado, and ſometimes worſe conſequences: this renders the circulation of trade very inconſiderable.

The clergy at Goa are very numerous and illiterate, and a great burthen to the ſtate. The firſt or grand inquiſitor is always a ſecular prieſt, who pretends to have the ſole right of being carried in a palanquin, and has much more reſpect paid him than the archbiſhop or the viceroy. His authority extends over all perſons, laymen, and eccleſiaſtics, except the archbiſhop, his grand vicar, who is always a biſhop, the viceroy, and the governors who repreſent him; but even theſe he may cauſe to be arreſted, and begin their proceſſes, after he has informed the court of Portugal of the crimes laid to their charge. His palace, as well as that of the viceroy, is very magnificent: his houſhold conſiſts

of gentlemen, equeraries, pages, footmen, and a great number of other domeſtics. The ſecond inquiſitor is a Dominican; and the other officers called deputies of the holy office, are taken from among the Dominicans, Auguſtins, and bare-headed Carmelities. The houſes of the Portugueſe are large, and their outſides magnificent; but within they are poorly furniſhed, and they keep very mean tables. Capt. Hamilton ſays, that he has ſtood on a little hill near the city, and counted near eighty churches, convents, and monaſteries, and he was informed that in the city and its diſtricts, which ſtretched twenty miles along the coaſt of the continent, and fifteen miles within land, there are no fewer than 30,000 monks and churchmen, who live idly and luxuriouſly on the labour of the miſerable laity: for here the tyranny and oppreſſion of the domineering clergy are inſupportable.

There grows in the iſland of Goa a very ſingular vegetable, called the ſorrowful tree, becauſe it flouriſhes only in the night. At ſunſet, no flowers are to be ſeen, and half an hour after it is quite full of them. They yield a ſweet ſmell, but laſt no longer than the ſun begins to ſhine on the tree, then ſome of them fall off, and others cloſe up; and this continues the whole year. It is nearly as large as the prune tree, and its leaves reſemble thoſe of the orange. It is commonly planted in the courts of houſes to have the advantage of their ſhade and ſmell.

The country about Goa has little corn, but produces ſome excellent fruits, particularly the mango is reckoned the largeſt and moſt delicious of any in the world; their jambo malacca is very beautiful and pleaſant. The little trade they have is moſtly for their arrack, which they diſtil from toddy of the cocoa-nut-tree, which grows in great abundance in the territories of Goa.

To the ſouthward of the kingdom of Viſapour, in which Goa is ſituated, is the city of Narſing, which others call Chandegri or Biſnagar. This is the capital of the kingdom of Biſnagar, built on the ſummit of a high mountain. It is ſurrounded with a triple row of walls, the laſt of which is more than three leagues in circuit. The prince's palace is lofty, ſpacious, magnificent, and environed with large and deep ditches. None are ſuffered to enter the fortreſs without his expreſs permiſſion. He allows Europeans, and other ſtrangers, to paſs ſome days in the city in the quality of travellers; but none are permitted to ſettle there for the ſake of trade. However, many have ſtaid there long enough to inform us that there is no place in the Indies, where juſtice is ſo impartially adminiſtered.

The king of Biſnagar takes the title of king of kings, and huſband of a thouſand wives; and has ſometimes made war to maintain theſe ridiculous titles. He has many fortified places; but his cannon are not made like ours; they are formed of thick plates of iron, joined together, and fixed with iron hoops like hogſheads. Every year he viſits his kingdom, and reviews his troops, who honour him as a god. He can raiſe 100,000 infantry, 30,000 cavalry, and 700 elephants. The inhabitants are pagans, and worſhip the ſun in particular, in honour of whom they have a grand feſtival every year. In the inland part of the kingdom are many cities; but it will be ſufficient to mention Raſconde above Biſnagar, which is a mine of the richeſt diamonds in all the Indies; Gandecot and Bezouer, famous for the number, ſingularity, and magnificence of their pagods; and many other places whoſe fields produce pepper, ginger, rhubarb, ſugar, cocoa-nuts, palm-trees, and rice in abundance.

The next place of note is Carwar, which has the advantage of a good harbour, and a river capable of receiving ſhips of 300 tons burthen. The Engliſh

have a factory here fortified by two baſtions, and ſome cannon for its defence. The valleys abound in corn and pepper; and the woods on the mountains with many ſorts of wild beaſts, as tygers, wolves, monkies, wild-hogs, deer, elks, and cows of a prodigious ſize. There are ſeveral ſpecies of the tyger, the largeſt of which is leſs greedy of human fleſh than the others. Mr. Hamilton ſays, that he was once here in the woods with his fuzee, when a ſmall rain happening to fall, damped his powder, which was only wrapt up in paper: his gun being uſeleſs he ſtruck into a foot path, which led from the mountain to the factory; but he had not gone far, when he eſpyed a very large tyger in the ſame path, with his face towards him. The tyger no ſooner ſaw him, than he ſquatted with his belly to the ground, and wagging his tail, crawled ſlowly to meet him. Mr. Hamilton, thinking it in vain to fly, walked leiſurely forward, till he came within ten yards of him, and then clubbing his piece, made what noiſe he could to frighten him, on which the beaſt ruſhed into a thicket, and leaving the road free, Mr. Hamilton eſcaped with no other harm, than being very much terrified.

The chief of the Engliſh factory is much eſteemed in the country, and when he goes a hunting is generally accompanied by moſt of the people of diſtinction in that neighbourhood, attended by their ſervants and vaſſals well armed, and with trumpets, hautboys, and drums. The men with fire arms place themſelves at convenient diſtances along the ſkirts of a hill or wood, and others are ſent with loud muſic to rouze the game, who ſpread themſelves for a mile or two, and on a ſignal given, ſtrike up at once, and march towards the ſkirts of the wood or hill where the muſketeers are placed. The wild inhabitants, aſtoniſhed at the unuſual noiſe, fly before the muſic and fall into the ambuſcade, when many of them are killed. Mr. Hamilton was preſent at one of theſe

huntings, when a dozen of deer were ſhot; beſides two wild cows, with their calves who would not leave their dead parents, though they had done ſuckling, and four or five ſows, that had above a dozen of pigs, were all killed.

Farther to the ſouth is the province of Canara, which has ſeveral cuſtoms peculiar to itſelf. Its moſt northerly port is Onoar, which has a river deep enough for ſhips of two or 300 tons, and it has an ancient caſtle on a low hill built by the Portugueſe, when they were lords of the coaſt of India; but the raja of Canara blocked them up in the caſtle, until hunger forced them to ſurrender. The eſtabliſhed religion is the pagan, and there is here a temple annually viſited by great numbers of pilgrims. The image is ſometimes carried in proceſſion. This idol, which rather reſembles a monkey than a man, is put into a vehicle in the form of a tower, in which are alſo eight or ten prieſts employed in ſinging his praiſes. This vehicle has four wheels, and is drawn with a thick rope through the ſtreets, by a number of people, attended by a great mob.

This is ſaid to be the country in which the cuſtom of burning widows was firſt introduced, and where it is ſtill practiſed. Mr. Hamilton ſays, that he ſaw it performed ſeveral ways. They dig a pit about ten feet long and ſix broad, which they fill with logs of wood. One great piece is ſet at the brim, ready to fall down on pulling a cord. When all is ready, a great quantity of oil or butter is thrown on the wood, and the corpſe of the huſband placed about the middle of the pile, and fire being ſet to it, it is inſtantly in a blaze. The wife then taking leave of all her friends, the drums, trumpets, and hautboys ſtrike up, when walking two or three times round the pile, ſhe leaps in upon the corpſe.

In other parts they uſe no pits; but a pile is built; the corpſe is laid on it; and the victim dancing round it for ſome time, to the ſound of loud muſic,

leaps in; and, if ſhe heſitates, the prieſts puſh her in with long poles, making ſuch an hideous noiſe that ſhe cannot be heard; and all the while ſhe is burning, the prieſts dance round the fire. I heard a ſtory, ſays Mr. Hamilton, of a lady who had received addreſſes from a gentleman, that afterwards deſerted her, and ſhe was obliged by her relations to marry another, who dying ſoon after the marriage, ſhe was, according to cuſtom, to be laid on the pile. The fire being well kindled, ſhe was going to act the tragedy on herſelf, when ſhe obſerved her former admirer, and beckoned him to come to her. When he came, ſhe took him in her arms, as if ſhe had a mind to embrace him, and being ſtronger than he, ruſhed with him into the flames, where they were both conſumed with the corpſe of her huſband.

A very ingenious author of great reputation, takes notice that there are none of the almoſt infinite number of travellers who have paſſed through India, who do not mention the abominable cuſtom of the women publicly burning themſelves at the death of their huſbands, in ſpite of the mogul Mahometans, who have endeavoured to aboliſh this barbarous ceremony. Mandeſlo, a traveller of great learning and veracity, was preſent at one of theſe funeral rites at Cambaya, and ſpeaks of it thus: "A young woman "twenty years of age having been informed that "her ſpouſe had died at 200 leagues diſtance, reſolved "to celebrate his obſequies by burning herſelf alive. "In vain was it repreſented to her, that the news "was uncertain; nothing was capable of making "her change the reſolution ſhe had taken. We "ſaw her arrive at the place of her ſuffering with "ſo extraordinary a gaiety and confidence, that I "was perſuaded ſhe had ſtupified her ſenſes with "opium, which is commonly uſed in the Indies. "At the head of the retinue which accompanied "her, was a band of the country muſic, compoſed "of hautboys and kettle drums. After that came

" ſeveral married women and maids, ſinging and " dancing before the widow, who was dreſſed in " her richeſt clothes, and had her neck, fingers, " arms, and legs, loaded with rich jewels and brace- " lets. A troop of men, women, and children " followed, and cloſed the proceſſion. She had " waſhed herſelf before in the river, that ſhe might " join her huſband without any defilement or ſtain. " The funeral pile was made of apricot wood, with " which they had mixed branches of ſandal and " cinnamon. She beheld it from afar with an eye " of contempt, and approached it without being " diſturbed ; ſhe took leave of her friends and re- " lations, and diſtributed her ornaments amongſt " them. I kept myſelf near her on horſeback, along " with two Engliſh merchants. Judging, perhaps, " by my countenance that I was ſorry for her, to " comfort me, ſhe threw me one of her bracelets, " which I luckily catched hold of. When ſhe was " ſeated on the top of the pile, they ſet fire to it, " and ſhe poured on her head a veſſel of ſweet ſmell- " ing oil, which the flame immediately ſeized on : " thus ſhe was ſtifled in a moment, without being " obſerved to alter her countenance. Some of the " aſſiſtants threw in ſeveral cruiſes of oil to en- " creaſe the fire, and filled the air with frightful " cries. When ſhe was entirely conſumed, her aſhes " were thrown into the river."

It is generally ſaid, that this barbarous cuſtom was introduced by the Indians to put a ſtop to the cruelty of their wives, who from jealouſy frequently poiſoned their huſbands. Mr. Groſe, however, maintains that this opinion is an over refinement of conjecture, as falſe as it is injurious to the women of the country, no ſuch practice being either atteſted by credible tradition, or warranted by the behaviour of the other Indian women not ſubjected to this cuſtom, and who are generally too ſoft and tender to incur even the ſuſpicion of ſuch deteſtable barbarity.

He rather attributes it to the artifices of the bramins, and the dreadful power of a religious phrenzy; and Mr. Mandeſlo obſerves, that they have always had the precaution to animate their courage by aſſuring them, that thoſe who have the noble generoſity to ſacrifice themſelves to the manes of their huſbands, ſhall live with them in the other world, ſeven times as long, and with ſeven times the pleaſure they have done in this.

There are, however, ſome faint-hearted girls who have not the courage to accompany their ſpouſes into an unknown world; but rather chooſe to live in this though under the badge of infamy and ſhame.

The country of Canara is generally governed by a queen, who keeps her court at a town called Baydour, two days journey from the ſea. She may marry whom ſhe pleaſes; but her huſband never gets the title of rajah, though if ſhe has ſons, the eldeſt of them does: but neither the huſband nor the ſons have any thing to do with the management of the government while ſhe lives: nor are the queens obliged to burn themſelves with their deceaſed huſbands.

The people here obſerve the laws ſo well, that robbery or murder are hardly ever heard of among them, and a ſtranger may paſs with the utmoſt ſafety through the country. No man is permitted to ride on a horſe or mule, or an elephant, except officers of ſtate, and ſoldiers; but others are allowed to ride on buffaloes and oxen: and none are permitted to have umbrellas carried over them by ſervants; but if the ſun or rain offends them, they muſt carry them themſelves. But in all other things they enjoy liberty.

The next ſea-port to the ſouthward of Onoar, is Batacola, which has the remains of a very large city, that ſtands on a ſmall river, about four miles diſtance from the ſea: but there is nothing worth notice,

except ten or eleven ſmall pagods or temples covered with copper or ſtone. The country produces good quantities of pepper, and the Engliſh company had a factory there: but about the year 1670, an Engliſh ſhip coming there to trade, had a fine Engliſh bull-dog, which the chief of the factory begged of the captain. After the ſhip was gone, the factory, which conſiſted of eighteen perſons, going a hunting, took the bull-dog with them; and paſſing through the town the dog ſeized a cow devoted to a pagod, and killed her. The prieſts enraged at the profanation, raiſed a mob to revenge the ſacred animal, who murdered the whole factory; but ſome natives who were friends to the Engliſh, made a large grave and buried them all in it. The chief of the Engliſh factory of Carwar, afterwards ſent a ſtone to put over the grave, with an inſcription, that this is the burial place of John Beſt, with ſeventeen other Engliſhmen, who were ſacrificed to the fury of a mad prieſthood, and enraged mob. The Engliſh never ſettled there again: but often call there to buy pepper.

The next town to the ſouthward of Batacola, is Barceloar, which ſtands on the banks of a broad river about four miles from the ſea. The Dutch have a factory here only to buy up rice for the Malabar coaſt, about five miles from the river's mouth. The Portugueſe alſo get ſupplies of rice here for Goa, and bring back in return, horſes, dates, pearls, and other merchandize of the produce of Arabia. To the ſouthward of Mangulore, is a road leading to that town eight or ten miles long, planted with four rows of large trees, which all the way afford the traveller an agreeable ſhade, and in ſeveral places are huts where ſome old people ſtay in the day time, with jars of fine clear water, for the paſſengers to drink gratis at the charge of the ſtate.

Mangulore is the greateſt mart for trade in all the Canara dominions. The Portugueſe have a factory

for rice here, and a pretty large church; but both the prieſts and the laity are very debauched. The town is poorly built, and is only defended by two ſmall forts. The fields annually bear two crops of corn in the plains; and the higher grounds produce pepper, betel-nut, and ſandal-wood.

Malabar is a pretty large country, divided into many principalities. It produces little corn, but has a great number of cocoa-nut and areca-trees, of the fruit of which the inhabitants make great advantage. The woods produce ſeveral ſorts of timber, and a variety of drugs; they are alſo well ſtored with game.

Cananor, a town in this country, formerly belonged to the crown of Portugal; but in 1660, the Dutch took the fort, and having added a large curtain with two royal baſtions, demoliſhed the town, and ſtill continuing maſters of the fort, they carry on a ſmall trade there.

Tillicherry is a town ſituated farther to the ſouth, where the Engliſh Eaſt-India company have a factory pretty well fortified with ſtone walls and cannon. The town ſtands at the back of the fort, and is ſurrounded with a ſtone wall. The eſtabliſhed religion of the country is paganiſm; but there are a few black Chriſtians that live under the protection of the factory, and ſome of them ſerve for ſoldiers in the garriſon.

Calicut is the capital of a conſiderable kingdom on the coaſt of Malabar, the ſovereign of which takes the title of zamorin, which in his language ſignifies emperor, this city is ſaid to be three leagues in circuit, though it is not ſurrounded with walls; it is ſuppoſed to contain 6000 houſes, moſt of which are placed by themſelves, and at a ſufficient diſtance from one another to have a garden.

A merchant may purchaſe a houſe for twenty crowns, and thoſe for the common people coſt but two. It is true, they are only built of large pieces

of earth cut in ſquares, and dried in the ſun, and are no more than ſeven or eight feet high; but the prince has a palace built of ſtone. He is reckoned the moſt powerful ſovereign on the coaſt of Malabar, and can bring an hundred thouſand men into the field, though his dominions do not extend above 22 leagues along the coaſt, and at moſt 30 or 40 leagues to the mountains.

When the zamorin marries, he muſt not cohabit with his bride, till the namboury or chief prieſt has enjoyed her; for which that prieſt receives five-hundred crowns, and if he pleaſes he may have her company three nights; becauſe the fruits of her nuptials muſt be an holy oblation to the god ſhe worſhips. The naires or nobles who marry a maid are ſo complaiſant as to pay the clergy for the ſame favour.

But this is not the only ſingular cuſtom with reſpect to marriage. The daughters of the naires may marry ſeven, and ſome ſay twelve huſbands; but they muſt be all of the ſame caſt or tribe, under the pain of degradation, if ſhe marries into a lower tribe. When a woman is married to the firſt of her huſbands, ſhe has an houſe built for her convenience, and that huſband cohabits with her till ſhe takes a ſecond, or ſo many as ſhe is preſcribed by law. The huſbands agree very well; for they cohabit with her by turn, according to their priority of marriage, each eight or ten days, or as they can fix the term among themſelves; and he who lives with her, during that time, provides for her ſupport. When the man who cohabits with her, goes into her houſe, he leaves his arms at the door, and none dare remove them, or enter the houſe on pain of death; but if there are no arms to guard the door, any acquaintance may freely viſit her. All the time of cohabition, ſhe ſerves her huſband as purveyor and cook; ſhe alſo takes care to keep his clothes and arms clean. When ſhe proves with child, ſhe nominates its father, who takes care

of its education, after ſhe has ſuckled it, and taught it to walk and ſpeak: but from the impoſſibility of aſſigning the true heir, the eſtates of the huſbands deſcend to their ſiſters children, and if there are none, to the neareſt in blood to the grandmother.

This account, however improbably it may appear, is mentioned by ſeveral good authors: the celebrated Baron de Monteſquieu treating of this cuſtom, accounts for its origin thus. The naires are the tribe "of nobles, who are ſoldiers of all thoſe nations. "In Europe, ſoldiers are forbid to marry: in Ma- "labar, where the climate requires greater indul- "gence, they are ſatisfied with rendering marriage "as little burthenſome as poſſible; they give a wife "among many men, which conſequently diminiſhes "the attachment to a family, and the cares of houſe- "keeping, and leaves them in the free poſſeſſion of "a military ſpirit."

Calicut is a plain level country, well watered, and abounding in pepper and ginger. The Engliſh company were formerly ſo well reſpected here, that if any debtor went into their factory for protection, none durſt preſume to go there to diſturd them. This factory is now removed to Tillicherry.

Still farther to the ſouth is the kingdom of Cochin, where the Dutch have a ſmall fort at Cranganore on the bank of a large river, at about a league diſtant from the ſea. The firſt Europeans that ſettled in Cochin, were the Portugueſe, who built a fine city on the ſide of a river, which ſtands ſo pleaſantly, that they had a common ſaying, "That China was "a place to get money in, and Cochin to ſpend "it:" for the great number of canals made by the rivers and iſlands afford the diverſion of fiſhing and fowling; and the mountains are well ſtored with game. This city was taken by the Dutch in 1660, who ſtill continue maſters of the place, and have ſuch authority, that the king of Cochin may be conſidered as their vaſſal.

There is here a place on the ſide of a river, called Hell's Mouth. This is a cave about four yards broad and three high, hewn out of a ſpungy iron-coloured rock. Capt. Hamilton went into it with a lanthorn, and paſſed ſtrait forward near two hundred yards; but ſaw no end to it. It is inhabited by ſnakes and bats, who were frighted by the light; and the captain, as well as thoſe who attended him, being tired of their company, they returned back. There is no tradition of the deſign for which it was made.

Coilcoiloan and Coiloan, are two ſmall principalities, in each of which the Dutch have a fort.

At Erwa, two leagues to the ſouthward of Coiloan, the Danes have a ſmall factory on the ſea ſide; but it has a very conſiderable trade.

Two leagues farther to the ſouth is Aujengo, a fort built by the Engliſh on a ſandy foundation, and naturally fortified by the ſea on one ſide, and a little river on the other; but there is not a drop of water fit for drinking to be had within a league of it. It is in the dominious of the queen of Attingo. who is an hereditary ſovereign. By the conſtitution of the conntry, it is to be always governed by a queen, who is not to marry; but that heireſſes of her blood may not be wanting, ſhe may chuſe whom, and as many as ſhe pleaſes to admit to the honour of her bed. The handſomeſt young men about the court generally compoſe her ſeraglio. The ſons are in the rank of nobility, and the daughters alone can pretend to the ſucceſſion.

From ſuch ſtrange cuſtoms, ſays an ingenious author, it might naturally be concluded that the inhabitants of Malabar are as ignorant as the ſavages of America. Yet this is far from being the caſe. The Malabars have, in general, a politeneſs of behaviour, and a ſhrewdneſs in diſcerning their own intereſt, which thoſe who deal or treat with them are ſure to experience. Like moſt of the Orientals, they are grave, know perfectly how to keep up their dignity,

and diſtruſt all verboſeneſs in their public affairs. A king of Travancore, on two ambaſſadors being ſent him by the naick of Madura, a neighbouring prince, and one of them having made a prolix ſpeech, and the other beginning to proceed where the other had left off, auſterely admoniſhed him in theſe words, "Do not be long; life is ſhort."

Moſt of the Malabars, of both ſexes, are particularly fond of having their ears hang almoſt as low as their ſhoulders, which is done while they are young, by boring the lobes, and introducing into them a ſlip of a brab tree-leaf rolled up, and renewed in proportion as the hole grows wider. When greatly ſtretched, they adorn them with heavy pendants, and in the upper part ſtick jewels of value, according to their circumſtances.

Twelve leagues farther to the ſouth is Tegnapatam, where the Dutch have another factory. This country extends to Cape Comorin, and is bounded on the eaſt by the mountains of Gate, which run about 30 leagues from the ſea, through the whole extent of Malabar, and in a manner ſeem to divide the peninſula into two ſeparate worlds; for all our travellers agree in relating a circumſtance of theſe mountains, which experience alone could have informed them of, they ſeparate as two ſeaſons entirely different at the ſame time. Winter begins on the coaſt of Malabar about the end of June, with a ſouth eaſt wind which blows from the ſea, and rages four months along the coaſt, from Diu to Cape Comorin. The ſea is then no longer navigable, and there are few harbours where the ſhips can ride in ſafety from the ſtorms, attended with terrible thunder and lightning, which prevail at that ſeaſon. Yet at the ſame time on the coaſt of Coromandel, which bounds the peninſula to the eaſt, there is an agreeable ſpring, and the fineſt ſeaſon of the year. Thus when they enjoy the ſereneſt weather at Maſulipatam, at Goa and its neighbourhood they feel all the rigours of

the winter except froſt. The ſame happens at Mengalor and Meliapour, Cananor and Pondicherry, and even at Coulan and Tutucurin, which are only thirty leagues diſtant. Thoſe who travel by land from one coaſt to the other, diſcover from the top of the hills of Gate, on the one ſide a ſerene and temperate air, and on the other a country covered with tempeſts and drowned with rains.

About the end of October, the winter ceaſes on the coaſt of Malabar, and almoſt generally throughout the Indies, even in the kingdom of Orixa and Bengal, and begins on the coaſt of Coromandel, where it laſts four whole months, while in the reſt of the country the heavens are ſerene, and the earth pours forth its beauties and riches in the greateſt plenty.

To the ſouth of Cape Comorin is a ſtreight between it and the iſland of Ceylon, famous for the fiſhery, where are caught the fineſt pearls in the Indies. We ſhall paſs by ſeveral ſmall factories on the Cape belonging to the Dutch; and ſhall only obſerve, that about the middle of the ſtreight is a ſmall iſland named Manaar, which the Dutch company have fortified, and made uſe of as a priſon for the Indian princes who have the misfortune to diſpleaſe them.

The firſt place that preſents itſelf on leaving the ſtreight, is Negapatan. When the Portugueſe firſt ſettled in the Indies, it was only a ſmall village, of which they made a very conſiderable city, and ſurrounded it with walls and a ditch. It had many fine churches, and a college for the Jeſuits; but after having kept it about ſixty years, the Dutch took it from them in 1658, by the aſſiſtance of the king of Tangeor. The country about is full of pagods, ſome richly adorned, but without taſte; others are filthy and ill built: all of them are full of horrible figures, which the poor miſtaken natives worſhip as gods.

From hence ſteering farther to the north, you come to Trangobar, a large city belonging to the

Danes, fortified by a caſtle and citadel. It has one Catholic, and three Proteſtant churches, a moſque, and five large pagods. The king of Denmark maintains Proteſtant miſſionaries here.

The next place of conſequence is Fort St. David, a colony and fortreſs belonging to the Engliſh. The fort is pretty ſtrong, and its territories extend eight miles along the ſhore, and four miles within the land. The country is pleaſant, fertile, and watered by ſeveral ſmall rivers. The company have a good garden, and ſummer-houſe, where the governor generally reſides, and the town has gardens to moſt of the houſes. The place is ſubordinate to the Fort St. George.

Pondicherry, the next place of note on this coaſt, is about five leagues to the northward of Fort St. David. It was taken by the Dutch in 1693, but reſtored to the French at the peace of Ryſwic. According to computation, there are reckoned in Pondicherry 120,000 inhabitants, Chriſtians, Mahometans and Gentoos. The city has ſeveral great magazines, ſix gates, a citadel, eleven forts or baſtions, 405 pieces of cannon mounted upon the walls, beſides bombs, mortars, and other pieces of artillery in the arſenal. The ſtreets are ſtraight, and the houſes of the Europeans built of brick in the Roman faſhion; but only one ſtory high. Thoſe of the Indians, are only of earth mixed with lime, made of calcined oyſter-ſhells, and form ſtraight ſtreets not void of beauty. They have fine avenues of trees, in the ſhade of which the weavers work their cotton ſtuffs. The governor's is the principal houſe. Towards the weſt are the company's gardens, in which are viſtos of a great length, with a large building richly furniſhed, where ambaſſadors from Indian princes are lodged. The Jeſuits have a fine college, in which youth are taught reading, writing, and the mathematics, but no Latin. There are alſo ſome convents, and two pagods, for the uſe of the Gentoos,

who are poor and indefatigably laborious, though, in reality, they are the only ſource of the riches of the city and country. The governor general of the company, has twelve horſe guards clothed in ſcarlet, with black facings and a border of gold; their captain is clothed in the ſame manner, but with lace on the border and ſeams. He has alſo 300 foot guards called pions. This retinue attends the governor when he receives a king, a prince, or an ambaſſador extraordinary, on which occaſions he is carried by ſix men on a palanquin, the couch and canopy of which are adorned with embroidery and taſſels of gold. The company maintain alſo a commandant of the infantry, a major, three companies of French infantry, and between two and three hundred topaſes, who are people of the country, clothed and diſciplined in the French manner; and who have been inſtructed in the Catholic religion. The company, as ſovereigns of Pondicherry, and its dependancies, have the privilege of coining money. The city lies about forty or fifty fathoms from the ſea, which is here only a road, and ſhips being unable to approach nearer the ſhore than the diſtance of a league, goods are brought from them in boats, which is a very great defect in a city that enjoys many advantages. Living coſts almoſt nothing; for butcher's meat, wild fowl, and fiſh are exceedingly good, and extremely cheap

The next place of conſequence is Fort St. Thomas ſubject to Portugal. The city had formerly the beſt trade of any place on the coaſt of Coromandel; but the Engliſh ſettling at Fort St. George, were the cauſe of its ruin.

Of Fort St. George, or Madraſs, we have already given an account. The Eaſt India company now enjoys extraordinary advantages here from the favour of the nabob and the conqueſt of all the French ſettlements except Pondicherry, obtained by the

heroic bravery of General Clive, and the valour of the Britiſh navy.

From thence the Dutch are maſters of the upper coaſt, as far as Maſulipatan. They have a factory at Paliacate, to which they have given the name of Gueldres, and have a conſiderable trade there as well as at Pottapouli.

Maſulipatan is ſituated at the mouth of the river Criſna, and has drawn merchants from all parts of Europe to get the painted calicoes manufactured there, which are more eſteemed than any others of the Indies. But notwithſtanding its great trade, the city is ill built, though very populous. What is related of the heats felt there is almoſt incredible. Annually in the month of May, the weſt wind blows during ſeven or eight hours a day, the heat of which exceeds that of the ſcorching rays of the ſun, and reſembles that felt when one approaches near an houſe in flames. Though their chambers are cloſely ſhut up, the wood of the chairs, tables and wainſcotting are ſo heated, that they are obliged to throw water upon them continually: but the rains which fall plentifully at the end of ſummer, lay the whole country under water, and the inhabitants receive the ſame benefit that the Egyptians do from the inundations of the Nile; for they ſow their lands, thus prepared, with rice and other grain, without expecting any more rain for eight months. In all that time the trees are green, and alternately loaded with ripe fruits. They have two harveſts of rice; and there are lands which are reaped three times a year. This plenty, together with the ſuperſtition of the inhabitants, moſt of whom eat nothing that has life, renders every thing cheap. Eight fowls are ſold at fourteen ſols, a ſheep at eleven, and every thing elſe in proportion. All theſe things are ſtill cheaper without the city.

The kingdom of Golconda, whoſe principal harbour is Maſulipatan, extends from the gulph of

Bengal to the kingdom Viſapour, and from north to ſouth contained almoſt all the peninſula from the northern extremity of Orixa, to Cape Comorin; but is now ſubject to the mogul, and is governed by princes tributary to that emperor.

The city of Golconda, which gives name to the kingdom, is now two leagues in circuit. Its walls are built of hewn ſtone three feet ſquare, and ſurrounded with deep ditches, divided into ſeveral baſons or ponds, where the water is daily renewed. It has ſeveral ſuperb moſques, in which are the tombs of the kings, and their families. The nabob or prince is of the Mahometan religion, as are alſo a great part of his ſubjects, whence the Pagan temples in the country are not filled with ſuch monſtrous figures as in other parts of the peninſula. The mines of gold, diamonds, ſaphires and other precious ſtones in this kingdom, have filled the palace with immenſe riches. But if any diamond is found above a certain bigneſs, the nabob is obliged to have it cut ſecretly, leſt it ſhould be demanded by the great mogul.

There are ſeveral towns of ſmall conſequence between Maſulipatan and the Ganges. This river, which was the utmoſt bounds of the conqueſts of Alexander the Great, is much revered by the Indians, from the opinion that its waters efface all the ſpots of ſin; whence they go in crowds from the remoteſt parts of the country to waſh in its ſtream. Nothing is more childiſh than the fables related by the brachmans of its ſource; which they repreſent as in heaven, and pretend that it falls from thence to the earth; the mogul himſelf drinks no other water; but foreigners pretend that it is very unwholeſome, and that it cannot be drank unleſs it be firſt boiled. On its banks are a great number of ſuperb pagods, ſome of which are immenſely rich: but what renders this river really valuable, is that it waſhes down gold in its ſand; that it is placed in the firſt

rank of thoſe rivers that produce precious ſtones, and that the gulph of Bengal, into which it diſcharges itſelf, abounds in pearls and jewels of great value.

Up the river Hughly, which is a branch of the Ganges, is Fort William, a place of conſiderable trade, belonging to the Engliſh. It is ſituated on the moſt unhealty ſpot in the whole river: and is built without order, every one originally taking in what ground beſt pleaſed him for gardening, ſo that in many places you muſt paſs through a garden into the houſe; thoſe of the Engliſh are built near the river's ſide, and thoſe of the natives within the land. Fort William is an irregular tetragon of a compoſition called puckah, which is a mixture of brick-duſt, lime, molaſſes, and cut hemp well mixed together, which on its drying, becomes as hard as brick or even ſtone. About fifty yards from this fort, ſtands the church, built by the merchants reſiding there, and the contributions of the ſea officers. The governor's houſe is, accordidg to Mr. Hamilton, the beſt and moſt regular piece of architecture he ever ſaw in India. Within the fort are alſo many convenient lodgings for factors and writers, ſtore houſes for the company's goods, and magazines for their ammunition.

The town has likewiſe an hoſpital, and near it is a garden that furniſhes the governor's table with fruit and herbage; and within it are good fiſh-ponds.

Moſt of the inhabitants that make any tolerable figure, have the ſame advantages. All ſorts of proviſions, as well as clothing, are plentiful, good and cheap. On the other ſide of the river are docks for repairing the ſhips bottoms, and a pretty good garden belonging to the Armenians.

The kingdom of Bengal in which Fort William is ſituated, is well known by its giving its name to the greateſt gulph of Aſia, which ſeparates the two peninſulas of the Indies. This kingdom is near 250 leagues from eaſt to weſt, and is conſidered as the moſt

fertile in all the Indies in ſugar, ſilk, fruits, ſaltpetre, gum-lac, wax, civet, opium, pepper and rice, with all which commodities it furniſhes the moſt diſtant provinces. The country is cut through with numerous canals, which ſerve both to water it, and facilitate the tranſporting of merchandizes. On their banks are many towns and villages extremely well peopled, and great fields of rice, ſugar and wheat, which laſt is much larger than that of Europe; three or four kinds of pulſe, alſo citrons, oranges, and a great quantity of ſmall mulberry-trees for the nouriſhment of ſilk-worms. It is chiefly in this country that the rhinoceros and muſk are to be found, and the fineſt canes brought into Europe, come from this kingdom.

Ougly, upon the weſtern bank of the Ganges, and about twenty leagues from the ſea, has become very famous, ſince the Dutch have eſtabliſhed themſelves there. This is next to Batavia, their moſt conſiderable factory, and where they have the greateſt trade. The French company have likewiſe a factory there. They bring from thence ſeveral ſorts of muſlins; and pieces for handkerchiefs of ſilk and cotton. From Daca, on the moſt weſtern mouth of the ſame river, come the beſt and fineſt Indian embroideries in gold, ſilver or ſilk; embroidered neck-cloths and fine muſlins. Chandernagor and Chincora, in the neighbourhood of Ougly, are ſtill famous for their commerce and moſt of the European nations have factories eſtabliſhed there. Saumelpour to the north of Bengal, is not leſs important on account of its diamonds, which are found, not as in other places, in the bowels of the earth; but in the ſands of the river Gouel, which they ſearch carefully after the month of February, when the waters are low. They begin their ſearch at the town of Saumelpour, and carry it up to the moutains, whence the Gouel has its ſource: a ſpace of about 50 leagues. In this work 8 or 10,000 perſons are employed. From thence come thoſe fine

ſmall diamonds called genuine ſparks; but ſtones above a certain ſize are ſeldom found.

The capital of the province of Bengal, bears the ſame name, and is a city built upon a mountain, whence they carry on a trade in diamonds and other jewels. There is a church here dedicated to St. Thomas, and a fine palace. Its principal cities are Mantipour on the Ganges, and Jagarnat, on the ſea ſide. In the latter is a Gentoo temple, in which there are idols repreſenting the god Reſora, with his wife, his brother, and his ſiſter. The ſtatue of Reſora is entirely of gold and jewels, that of his wife of gold without ornaments, and the other two of ſandal wood. This temple has revenues for the maintenance of 20,000 men.

The country between the river Ganges and China, is called the peninſula beyond the Ganges; becauſe it ſtretches ſouthward into the ſea. Modern geographers give it 530 leagues from north to ſouth, and 360 from eaſt to weſt. The north, in which are the kingdoms of Azem, Ava, Pegu, Laos, and ſome others little known: the ſouth, which contains that of Siam; and the eaſt which comprehends thoſe of Tonquin, Cochin, and Camboia.

The kingdom of Azem lies to the eaſt of the great moguls's dominions, and to the weſt of the lake Chiamay. It produces every thing neceſſary for the ſubſiſtence of man. Mines of gold, ſilver, iron and lead are found here, which the king has reſerved to himſelf, inſtead of levying ſubſidies from his people, and that he may not oppreſs them, he employs none but ſlaves, whom he purchaſes of his neighbours. Thus all the peaſants of Azem are at their eaſe, while the reſt of the Indians are involved in ſlavery and miſery, in the midſt of a country where they ought to live in riches and plenty. It is prohibited by the laws to carry gold out of the kingdom, or to coin it into money: the people, however, uſe it in great and ſmall ingots in trade, though it is not per-

mitted to be uſed with ſtrangers. Yet the king cauſes pieces of ſilver of the bigneſs and weight of roupies, and of an octagon figure, to be coined, which may be tranſported any where.

The princes reſide in the city of Kemmerof, about 25 or 30 days journey from the ancient capital which bore the ſame name; but their own tombs, and thoſe of all the royal family, are in the city of Azoo, on the banks of the river Laquia, where every prince builds a kind of chapel in the great pagod to ſerve for his place of burial. Being perſuaded, that after their death they go to another world, and that thoſe who die ſullied by any crime, ſuffer a great deal, chiefly by hunger and thirſt, they place food by the head of the corpſe, that it may feed upon it if neceſſary. The king is interred with thoſe idols of gold and ſilver, which he worſhipped in his life time, a live elephant, twelve camels, ſix horſes, and a great number of hounds, from the belief that they all may be of uſe to him in another world. In thoſe funeral ſolemnities barbarity is joined to ſuperſtition, the woman whom he has loved beſt, and the principal officers of his houſhold poiſon themſelves, that they may have the glory of being interred with him, and of ſerving him in the other world. If a private perſon dies, all his friends and relations muſt aſſiſt at his funeral: and every one muſt throw into the grave the bracelets and other ornaments they wear.

The accounts of thoſe who have travelled through the eaſt, give us little information about the kingdom of Ava, which is ſaid to be twice as large as that of France. They only tell us, that the immenſe riches of the king are viſible by the ſplendour of his palace, which, though of a vaſt extent, is ſaid to be for the moſt part gilded.

Every thing related by hiſtorians of the kingdom of Pegu is drawn from Gaſper Balbi, a rich Venetian merchant, who traded thither in 1576; we ſhall

therefore take our account of that country from Mr. Hamilton, who viſited the ports of that kingdom, and became inſtructed in the manners of the people, partly by converſing with them, and partly from the informations he obtained from ſome of the Engliſh company at fort St. George, who carried on a conſiderable trade thither.

The kingdom of Pegu, lies to the ſouth-eaſt of Azem, and the city of the ſame name ſtands about 40 miles to the eaſtward of the port Syrian or Syriam, on the ſide of the gulph of Bengal. It was the ſeat of many great and puiſant monarchs, but now its glory is laid in the duſt, for not a twentieth part of it is inhabited; but the ditches with which it was ſurrounded, though now dry, and bearing good corn, ſhew that few cities exceeded Pegu, in magnitude.

The cauſe of the ruin of the kingdoms of Pegu, with Martavan and ſome others under its dominion, was told to Mr. Hamilton by ſome Peguans, in ſeveral diſcourſes he had with them on that ſubject.

A great friendſhip for a long time ſubſiſted between the kings and ſubjects of Pegu and Siam, who being next neighbours, carried on a great trade with each other, till the 15th century: but a Pegu veſſel being at Odia, the chief city of Siam, when ready to depart, it anchored one evening near a ſmall temple a few miles below the city, when the maſter and ſome of the crew going there to worſhip, ſaw a little well carved image of the god Samſay, and finding the prieſts negligent, ſtole that idol, and carried it to Pegu. The prieſts miſſing the little idol, lamented their loſs to all their neighbouring prieſts, and by their advice carried their complaints to the king of Siam; and there happening to be a ſcarcity of corn that year, the calamity was imputed by the prieſts to the loſs of the god Samſay. The king of Siam now ſent an embaſſy to his brother of Pegu, deſiring the reſtitution of the image, whoſe abſence had been attended with ſuch fatal conſequences: but the king of

Pegu refuſing to comply with his requeſt, a very bloody war then enſued between the two kingdoms, in which the king of Siam ravaged the country, and annexed the inland countries of Pegu, to his dominions. The king of Pegu in this diſtreſs invited the Portugueſe to his aſſiſtance, who began to be dreaded in India, and by the great encouragement he gave them, got about 1000 volunteers into his ſervice: the uſe of fire-arms being then unknown in thoſe countries, they ſpread terror wherever they came, and drove the Siameſe out of the country. The king of Pegu then made one Thoma Pereyra, a Portugueſe, general in chief of all his forces, and ſettled his court at Martavan, near the borders of Siam, to be ready on all occaſions to repel the Siameſe forces. Though the Portugueſe, by their inſolence, now rendered themſelves hated by the people of all ranks, Thoma Pereyra was the favourite at court, he had elephants of ſtate, and a guard of his own countrymen to attend him. One day as he was coming with great ſtate from the palace, riding on a large elephant, he chanced to hear muſic in a burgher's houſe, whoſe daughter, a very beautiful virgin, had been married to a young man of the neighbourhood. The general went to the houſe, wiſhed them joy, and deſired to ſee the bride. The parents took the general's viſit for a great honour, and brought their daughter to the elephant's ſide, when being ſtruck with her beauty, he had the villainy to order his guards to ſeize her and carry her to his houſe. His orders were but too readily obeyed, and the bridegroom not being able to endure his loſs, cut his own throat; the diſconſolate parents of their injured children, rent their clothes and ran towards the king's palace uttering their lamentations, and imploring their gods and countrymen to revenge them on the inſolent Portugueſe, the oppreſſors of their country. The ſtreets were ſoon unable to contain the crowds with which they were filled, and the noiſe they made

reached the king's ears, who ſent to know the cauſe of the tumult, and being informed, he let them know that he would puniſh the criminal. He accordingly ſent for his general; but he being taken up with the enjoyment of his new miſtreſs, excuſed himſelf, by ſaying, that he was ſo much out of order that he could not wait on his majeſty. The king, provoked at this anſwer, in the firſt tranſport of his rage ordered the whole city to take arms, and make a general maſſacre of the Portugueſe, wherever they could be found. And this order was ſo ſpeedily put in execution, that in a few hours all the Portugueſe were ſlaughtered, except the guilty criminal, who being taken alive, was made faſt by the heels to an elephant's foot, who dragged him through the ſtreets, till the fleſh was torn from his bones. There were only three Portugueſe ſaved, who were accidently in the ſuburbs near the river; theſe hiding themſelves till night, made their eſcape in a ſmall boat, and coaſting along the ſhore, fed on what they found in the woods and among the rocks, and at length arrived at Malacca.

By theſe wars both kingdoms were much weakened, they therefore ſuſpended all acts of hoſtility, till about the middle of the ſeventeenth century, when the king of Siam again invaded Pegu, and conquered ſeveral provinces tributary to that kingdom. The king of Pegu now finding that his forces were unable to protect his more immediate dominions, called in the aſſiſtance of the king of Barma, a potent prince whoſe dominions lay about 500 miles up the river from Pegu. Theſe auxillaries drove the Siameſe from their new conqueſts, and afterwards perceiving the ill diſcipline obſerved by the Peguan forces, killed the king, broke the Peguan army, and ſeized the kingdoms of Pegu and Martavan for their maſter, in whoſe power it continued in the year 1709.

The dominions of Barma, are at preſent very large, extending about 800 miles from north to ſouth,

and 250 from eaſt to weſt; but they have no ſea-port except Syriam, where the river of the ſame name is capable of receiving a ſhip of 600 tons. It carries on a great trade with the Armenians, Moors, Gentoos, Engliſh, and Portugueſe. The country produces elephants teeth, bees-wax, ſtick-lacque, iron, tin, rubies the beſt in the world, ſmall diamonds, and ſalt-petre. It alſo produces great quantities of corn, fruit and roots, excellent pulſe of ſeveral ſpecies, abundance of wild game, either quadruped or winged. In the months of September and October, wild deer are ſo plentiful, that Mr. Hamilton ſays, he has bought one for three-pence or a groat, they are very fleſhy, but lean. Swines fleſh and poultry are both plentiful and good.

The king is deſpotic, and all his commands are laws; but he holds the reins of government in his own hands, and ſeverely puniſhes the governors of towns and provinces who are found guilty of oppreſſion. That he may know how affairs paſs in the ſtate, every province or city has a deputy reſiding at court, which is generally in the city of Ava the preſent metropolis. Every morning theſe deputies are obliged to attend the court, and when his majeſty has breakfaſted, he retires into a room where he can ſee all his attendants without being ſeen; mean while a page waits to call the perſon from whom the king would have an account of whatever has paſſed in his province. The deputy approaches the room with the moſt profound reverence; and if he omits any matter of conſequence, which the king happens to hear of by another hand, he is ſure of being ſeverely puniſhed.

If he receives information of treaſon, murder or other crimes, he orders the affair to be tried by judges of his own chuſing, and on conviction he aſſigns the puniſhment of the offender; who is either to be beheaded, made ſport for his elephants, which

is the moſt cruel death, or baniſhed for a time to the woods; where if they eſcape being devoured by the wild beaſts, they may return when their baniſhment is expired, and paſs the remainder of their days in ſerving a tame elephant. For ſmaller crimes they are only condemned for life to clean the ſtables of his elephants.

His ſubjects treat him with the moſt fulſome adulation. When they ſpeak or write to him, they call him their Kiack, or God, and in his letters to foreign princes, he aſſumes the title of king of kings, to whom all other kings ought to be ſubject, as being near kinſman and friend to all the gods in heaven and on the earth; by whoſe friendſhip to him all animals are fed and preſerved, and the ſeaſons of the year keep their regular courſe. The ſun is his brother, and the moon and ſtars are his near relations. In ſhort, he pretends to be lord over the ebbing and flowing of the ſea; and after all his lofty epithets and hyperboles, he calls himſelf king of the white elephant, and of the twenty-four white umbrellas.

After his majeſty has dined, a trumpet is blown to ſignify to all his ſlaves, as he terms other kings, that they may go to dinner, becauſe their lord has already dined. And when any foreign ſhips arrive at Syriam, the number of people on board, with their age and ſex, are ſent to him to let him know, that ſo many of his ſlaves are arrived to partake of the glory and happineſs of his reign and favour.

The king's palace is a very large ſtone building, with four gates. Ambaſſadors enter that to the eaſt, which is called the golden gate, becauſe all ambaſſadors appear before him with preſents. The ſouth gate is named the gate of juſtice, where all people enter that bring petitions, accuſations or complaints. The weſt is the gate of grace, where all that have received favours, or have been cleared from crimes paſs out with honour; and the

north gate fronting the river, is the gate of ſtate, through which his majeſty paſſes, when he thinks fit to honour his people by ſhewing himſelf.

When an ambaſſador is admitted to an audience, he is attended by a large troop of guards, with trumpets ſounding, and heralds proclaiming the honour the ambaſſador is about to receive, in going to ſee his majeſty's face, the glory of the earth: and between the gate and the head of the ſtairs that lead to the chamber of audience, the ambaſſador is attended by the maſter of the ceremonies, who inſtructs him to kneel three times in the way thither, and to continue ſo with his hands over his head until a proclamation is read. To what a height is human pride capable of being carried! the empty vanity of this monarch, in attempting to raiſe himſelf above all the reſt of his ſpecies, in reality ſinks him beneath them; and this real meanneſs can only be equalled by that of his flaviſh flatterers.

Though the palace is very large, it is a mean building, and though the city is of great extent and very populous, the houſes are only built of bamboo-canes, thatched with ſtraw or reeds, and the floors are of teak plank, or ſplit bamboos.

In all the cities and towns the governor ſeldom ſits in council, but appoints his deputy, and twelve judges who hear cauſes at leaſt once in ten days. They meet in a large hall, the floor of which is raiſed about three feet from the ground, and ſurrounded with benches for people to ſit or kneel upon. This hall being built on pillars, is open on all ſides, and the judges ſit on mats in the middle, and as they form a circle, there is no place of precedence. Every one has the privilege of pleading his own cauſe, or of giving his defence in writing, to be publicky read; but if another doubts his own abilities, he may get a perſon to plead for him; and there are no fees, the court being maintained by the town. Every ſuit muſt be determined at three ſittings.

The judges have a peculiar garb; their hair being permitted to grow long, is tied on the top of their heads with a cotton ribband wrapt about it, and ſtands upright in the form of a ſharp pyramid. Their coat is thin cotton, ſo that their ſkin may be eaſily ſeen through it, and about their loins they wear a large ſaſh tied with a great bunch before, with the ends reaching to their ancles; but ſtockings and ſhoes are not uſed in Pegu.

The original natives of Barma imprint ſeveral devices on their ſkins with the point of a bodkin and charcoal duſt; and as the Peguans do not diſcolour their ſkins, the natives of each nation are eaſily diſtinguiſhed. The men are of an olive colour; they are generally pretty plump, though not fat, and have a good ſhape and features. The women are much fairer than the men, and have uſually pretty plump faces; they are of ſmall ſtature, but are very well ſhaped. Their hands and feet are likewiſe ſmall, and their arms and legs well propertioned. Their head-dreſs is their own black hair tied up behind, and when they go abroad, they wear a piece of white cotton cloth on the top of their head. They have a frock of cotton cloth, or ſilk, that ſits cloſe to their bodies and arms, and the lower part reaches half way down the thigh. Under the frock they have a ſcarf doubled four fold, made faſt about the middle, the ends hanging down almoſt to the ancles.

The women are courteous and kind to ſtrangers, and are very fond of marrying Europeans. They prove obedient and obliging wives, and take the management of affairs within doors wholly in their own hands. If a wife is convicted of diſhonouring her huſband's bed, he may cauſe her hair to be cut off, and have her ſold for a ſlave.

The talapoins, or clergy of Pegu, are ſtrict obſervers of the laws of humanity and charity. There are a great number of temples built in the country; but theſe are moſtly of wood, becauſe it is not only

plentiful, but moſt eaſily takes varniſhing and guilding; for they are gaudily painted both within and without. Every one has free liberty to build a temple, and when it is finiſhed it is the general practice to beſtow a few acres to maintain a certain number of prieſts and novices, who cultivate the ground for their own ſupport, and in the garden they have a convent built, for the conveniency of lodging and ſtudy. Theſe are their ſettled benefices: they are no charge to the laity; for by their induſtry in managing their garden, they have generally enough for themſelves, and ſomething to ſpare for the poor among the laity: but if their garden is too ſmall, or too barren for their ſupport, they ſend ſome novices abroad dreſſed in a large orange-colour mantle, with a baſket hanging on their left arm, a little drum in the left hand, and a little ſtick in the right. When they come to the peoples' doors they beat three ſtrokes with the ſtick on the drum, and if none come to anſwer, they beat again, and ſo on to the third time, and then if no body gives them any thing, they proceed to the next houſe without ſpeaking a word; but they are ſeldom ſuffered to go without a ſupply of rice, pulſe, fruit, or roots, which are their only food; and what they receive more than they have preſent occaſion for, they diſtribute to the poor, who by age, diſtreſs, or other accidents, cannot maintain themſelves: but none who are able to work, partake of their charity; nor do they ever take care for the morrow. If a ſtranger has the misfortune to be ſhipwrecked on the coaſt, he is by the laws of the country the king's ſlave, but by the mediation of the prieſts, the governors overlook that law. When any unfortunate ſtrangers come to their temples, they are hoſpitably ſupplied with food and raiment; if they are ſick or maimed, the prieſts, who are alſo the chief phyſicians of Pegu, keep them till they are cured, and then furniſh them with letters of recommendation to the prieſts of another

convent, on the road they deſign to travel. They never enquire after the religion of a ſtranger; he has the human form, and that renders him the object of their charity. They hold all religions to be good, that teach men to be good, and believe that the Gods are pleaſed with a variety of worſhip; but with none that is hurtful to man; becauſe cruelty muſt be diſagreeable to their nature. Hence they have not the leaſt idea of perſecution.

The Pegu clergy are all mediators in caſes of diſpute and contention between neighbours. They never leave mediating till they procure a reconciliation, and in token of friendſhip, according to an ancient cuſtom, the parties eat champock from one another's hand, which ſeals the friendſhip. This champock is a kind of tea of very diſagreeable taſte, it grows like other tea, on buſhes, and on ſuch occaſions is uſed all over Pegu.

They frequently preach to numerous auditories, and have images of the inferior gods in their temples, which are placed croſs-legged under domes. Their faces are longer than the human; their ears are large, and the lobes very thick. The congregation bows to them when they come in and go out, and that is all the oblation they receive. But they make no images of the great god. The ſubject of their diſcourſes is that charity is the moſt ſublime of all virtues, and ought therefore to extend not only to mankind, but to animals, which they therefore neither kill nor eat.

The country is healthful and fertile, and the air ſo good, that when ſtrangers go thither in a bad ſtate of health, they ſeldom fail of a ſpeedy recovery; but the ſmall-pox is extremely dreaded, and in the province of Kirian is eſteemed ſo infectious, that if any one is ſeized with it, all the neighbourhood remove to the diſtance of two or three miles, and build new houſes with bamboos and reeds, which they have in great plenty. They leave with the ſick perſon a jar

of water, a baſket of rice, and ſome earthen pots to boil it in, and then bid him farewel for twenty days. If the patient has ſtrength enough to riſe and boil his rice, he may then recover, if not he muſt die without attendants; but if he ſurvives the twenty days they take him away; conduct him to their new built town, and make him a free burgeſs. It is obſerved here that while a perſon is afflicted with that diſtemper, the tyger, notwithſtanding his ravenous nature, will not touch him.

The ordeal trial is much practiſed here for diſcovering ſecret murder, theft, or perjury, One way is to make the accuſer and accuſed take ſome raw rice in their mouths, when he who is guilty of the crime alleged, or of falſe accuſation, he is ſuppoſed not to be able to ſwallow it, while the innocent ſwallows it eaſily. Another way is driving a ſtake into a river, and making the accuſer and the accuſed take hold of it, and keep their heads under water, when he who continues longeſt without breathing, is the perſon to be credited; and whoever is convicted by this trial, either for the crime alleged, or for malicious ſlander, muſt lie on his back three days and nights, with his neck in the ſtocks, without meat or drink, and is beſides fined. They have likewiſe the cuſtom of dipping the naked hand in boiling oil, or melted lead, to clear them, when accuſed of attrocious crimes; and if the accuſer ſcalds himſelf he muſt undergo the puniſhment due to the crime, which makes people very cautious how they calumniate one another.

The people here make ſky-rockets of an incredible ſize; and they have various ſorts of muſical inſtruments, the moſt eſteemed of which are the tabor and pipe; they have alſo ſtringed inſtruments; and an inſtrument formed in the ſhape of a galley, with about twenty bells of ſeveral ſizes, placed on the upper part. The inſtrument is about three feet long, eight or ten inches broad, and ſix deep; they play upon theſe bells with a ſtick of heavy wood, and make no bad muſic.

Martavan, once a principal ſea-port, was one of the moſt flouriſhing towns for trade in the eaſt, it having the benefit of a noble river that afforded a good harbour for ſhips of the greateſt burden; but after the king of Barma had conquered it, he cauſed a number of veſſels filled with ſtones to be ſunk in its mouth, ſo that it is now unnavigable, except for ſmall veſſels. They make earthern-ware there ſtill, and glaze them with lead ore; Mr. Hamilton ſays he has ſeen jars made there big enough to contain two hogſheads. They have alſo a ſmall trade in fiſh.

According to father Marini, the talapoins or prieſts of the kingdom of Lao or Laos, are very different from thoſe of Pegu. They are conſidered as the ſcum of the people, and as enemies to labour. Their convents are ſo many colleges of vicious men blinded by pride, and nothing can be more ſenſeleſs than the opinions they inſtil into the minds of the people, who would probably be as vicious as the prieſts, did not the ſeverity of the laws put a reſtraint on their licentiouſneſs. The propenſity of the Langians to paſſion and bloodſhed, has forced their kings to puniſh not only thoſe who give a blow, but even thoſe who put themſelves in a rage. Nay, to inſpire the greater terror, the innocent are often puniſhed with the guilty: thus, if the chief of a family is convicted of a great crime, all his kindred of whatever degree, are degraded, deprived of their offices, and reduced to gather graſs for the king's elephants, to carry it to his ſtables, and to watch them all night.

There are eight principal poſts in the kingdom: that of general viceroy is the firſt. His employment conſiſts in taking charge of the public affairs, and aſſiſting the prince in the government. At the king's death, he aſſembles the ſtates, and acts as ſovereign till the ſucceſſor is choſen. The kingdom being divided into ſeven provinces, there are ſeven other viceroys, each of whom has equal power in the government entruſted to him. Theſe provinces have their

particular militia, who ſubſiſt on the revenues aſſigned them, both in peace and war.

Laos produces great quantities of benjoin, of a better kind than what is found any where elſe in the eaſt, but the ſelling it to ſtrangers is prohibited. Lacque is likewiſe found here. There is no country where more ivory is to be had, elephants being ſo numerous, that the inhabitants have thence taken their name; for it is ſaid that the word Langians ſignifies a thouſand elephants. Many kinds of animals, and particularly cows and buffaloes are very common; the rivers abound with fiſh of an enormous bulk; vaſt quantities of rice, garden fruits, and ſalt formed of a kind of foam which the great rains leave upon the earth, and is hardened by the ſun, are the other advantages of this kingdom.

To the ſouth of theſe countries lies Siam, the moſt famous kingdom of all the Indies: but the accounts of the miſſionaries and ambaſſadors ſent thither by the French about the end of the laſt century, frequently contradict each other, and ſometimes themſelves. Some ſeem at a loſs for words to deſcribe the opulence of the country, while others talk of nothing but the miſery and indigence of the inhabitants.

Europeans have given the name of Siam to the capital of the kingdom, called by the natives Crung ſi ayn thaya, that is, the excellent city. It is built on the river Menan, which ſignifies the ſea of waters, and is contained in an iſland two leagues in circuit. It is ſurrounded by a ſtrong wall, and is capable of ſupporting a ſiege of ſeveral months againſt an army of 50,000 men: one great addition to its ſtrength is the overflowing of the river every ſix months, which muſt oblige an army to retire. The city has the advantage of canals running through all the ſtreets, by which means they tranſport their effects quite from the ſea, and conveying them in boats, land them at their warehouſes; and this has drawn traders thither from moſt parts of the world. The Portu-

gueſe were firſt maſters of the commerce; but were driven from thence by the Siameſe and Dutch: they are not however, entirely expelled; for they, as well as the Engliſh, French, Chineſe, and Moors, have houſes there. The other nations are ſaid to reſide in two large rich ſuburbs that lie to the eaſt and weſt of the city.

The riches of the country are chiefly diſplayed in the pagods, and the prince's palace, by the quantity of the workmanſhip in gold, with which they are adorned; by their prodigious bulk, their admirable ſtructure, and incredible collections of jewels.

The magnificence of the pagods ſurpaſſes every thing of the kind to be ſeen in the Indies. The moſt celebrated of theſe is that in the king's palace. While the ſpectator is ſtartled at ſeeing on one ſide of the portal an horrible monſter, and on the other a cow, his eyes and imagination all at once loſe ſight of thoſe objects, and are dazzled with the ſplendor of the walls, the ceiling and pillars, and of an infinite number of figures ſo properly gilt, that they ſeem covered with plates of gold. Having advanced ſome ſteps, a ſmall elevation appears in the form of an altar, on which are four figures ſaid to be of maſſy gold, nearly as big as the life, ſitting croſs-legged; beyond it is a kind of choir, where there is the richeſt pagod or idol in the kingdom; for they give that name indiſcriminately to the idol, or the temple in which it is contained. This ſtatue is about 45 feet in height, and being in a ſtanding poſture, touches with its head the vault of the choir. But what is moſt aſtoniſhing, it is ſaid to be of ſolid gold, and according to a curſory eſtimate ought to be above 12,500 pounds weight. It is alſo pretended that this rich coloſſus was caſt in the place where it ſtands, and that afterwards they built the temple about it. On its ſides are others of leſs value, which are alſo of gold, and enriched with jewels.

At an hundred paces from the palace is another temple, which though not ſo rich, is a regular and beautiful ſtructure, adorned with five cupolas, of which that in the middle is larger than all the reſt: the roof is covered with gilt pewter. Forty-four pyramids ſurround and adorn the temple: theſe are placed in three rows, and in different ſtories. In the circuit which encloſes theſe buildings, all along the galleries, are above four hundred clay ſtatues gilt.

The principal pagod in the city contains near four thouſand idols all gilt, beſides the three principal ones ſaid to be of maſſy gold. That which paſſes for the ſecond is ſix leagues from the city, and is only open for the king and the prieſts; the people remain proſtrate before the gate, with their faces to the earth. The third is in the Dutch iſland, where the principal idol is ſurrounded by above three hundred others of different dimenſions, in all manner of poſtures.

According to the ſame authors, the king's palace both within and without, is even more ſplendid than the temples. It is ſituated on a ſmall eminence, and extends to the banks of the river. Though in extent it may be compared to a city, all its towers, pyramids and elevated buildings are gilt. The apartments of the king and queen contain inconceivable riches, gold and precious ſtones ſhine on all ſides; and there is nothing in all the eaſt ſo magnificent, except at Indoſtan and China.

Such were the notions propogated by Father Tachard, and the Abbe de Choiſy, who, in 1685 accompanied M. de Chaumont in his embaſſy to Siam; but the Count de Forbin, one of the commanders of the ſquadron ſent on this occaſion obſerves, that the Siameſe miniſter omitted nothing that could impoſe upon thoſe gentlemen. He ſhewed them all the riches of the royal treaſury, which are indeed worthy of a great king; but he forbore to tell them that the quantity of gold, ſilver and jewels, was

collected by a long ſucceſſion of kings; it being cuſtomary at Siam, and in other of the eaſtern nations, to value their kings only in proportion as they have enriched the treaſury, while at the ſame time, (however great be their neceſſity) they are not permitted to touch it. He took them to ſee the fineſt pagods of the city and country: when they beheld the enormous ſtatues, which they were told were of maſſy gold: this they believed; for they are finely gilt, and they could not touch them, moſt of them being placed very high, and the reſt ſhut up within iron grates that are never opened, and are not to be approached within a certain diſtance.

In the long ſtay the Count de Forbin made at Siam and Louvo, he had time to be acquainted with the truth, and did not overlook the real miſery that prevails in the country. Of this we may form a judgment by the poverty of the madarines, who are the chief of the Siameſe nation. He was extremely ſurprized at the ſituation in which he found thoſe of the court of Louvo: they were ſeated in a circle on mats of ſlender oſier, with only one lamp before them; and when one of them wanted to read or write, he took the end of a yellow candle out of his pocket, lighted it, and put it on a piece of wood, which turning from ſide to ſide on a pivot, ſerved them for a candleſtick.

De Forbin had the honour to be made lord high admiral and general of the forces of his Siameſe majeſty; but his fortune ill ſuited the pompous titles beſtowed on him. They gave him a houſe as plain as it was little, whither they ſent thirty-ſix ſlaves to ſerve him, and ſix elephants. The maintaining of his houſhold coſt him only five ſols a day, ſo temperate are the men, and ſo cheap the proviſions. He himſelf had his table at the miniſter's; his houſe was furniſhed with a few very inconſiderable moveables; to which were added twelve ſilver plates

and two ſilver cups, all very thin ; four dozen of cotton napkins, and two yellow wax candles a day.

In ſhort, there is none rich but the king, and nothing elſe in Siam appears with the leaſt ſplendor but the royal palaces and temples. M. Ceberet obſerves that the whole kingdom, which is very large, is nothing but a vaſt deſert, and that in proportion as one advances into the country, nothing is to be ſeen but foreſts and wild beaſts. The people dwell on the banks of the rivers, and prefer that ſituation to any other, becauſe the lands which are overflowed ſix months in the year, produce great quantities of rice almoſt without culture. In this rice conſiſts all the riches of the country. As to the king, haughtineſs, deſpotiſm, and an abſolute government, are the only marks by which he chooſes to be diſtinguiſhed from all other ſovereigns. The reſpect he requires from his people extends almoſt to adoration. Even in the council, which ſometimes laſts four hours, the miniſters of ſtate and the mandarines are continually proſtrate before him. They never ſpeak to him but on their knees, with their hands raiſed to their heads, making every moment profound reverences, and accompanying their diſcourſe with pompous titles, celebrating his power or his goodneſs. They receive his words as oracles, and his orders are inſtantly executed without the leaſt oppoſition. When he goes abroad all are obliged to keep within doors ; and that law was thought ſo important, that even the French ambaſſadors were obliged to ſubmit to it. His ſubjects are ſlaves who poſſeſs nothing but what belongs to him. Even nobility is not hereditary, it conſiſting only in honours and employments which the prince beſtows, and may withdraw whenever he pleaſes.

The natives of both ſexes go bare-headed ; their hair is cut within two inches of the ſkin, gummed, and combed upwards, which make their heads ſeem very large, and all in briſtles, like a boar's back.

The men are of an olive complexion, and have but little hair on the chin; but the complexion of the women is a ſtraw colour. They are well ſhaped, and have a large forehead, a ſmall noſe, and a handſome mouth, with plump lips. Their talapoins or prieſts are diſtinguiſhed from the laity by wearing a cinnamon or orange coloured cloak, and by having their heads, beards, and eye brows kept cloſe ſhaved. They are forbidden to marry, or to meddle with money, and if any of the prieſthood is convicted of incontinence he is burned alive. The children are carefully educated by prieſts ſet apart for that purpoſe, ſo that there are few Siameſe who cannot write; afterwards the children are put to ſuch buſineſſes as ſuit beſt with their genius and quality; and there is generally a reciprocal harmony between the parents and children. In marriages, they pay no regard to conſanguinity, except between father and daughter, mother and ſon, brother and ſiſter; for all other degrees are lawful.

The puniſhments inflicted on criminals are very ſevere: for robbery and theft, they are commonly beheaded. For rebellion and mutiny, they are ripped up alive, their entrails taken out, and their bodies faſtened in a kind of wicker baſket, and expoſed to the birds and beaſts of prey; and for murder, the condemned perſon is made faſt to a ſtake driven into the ground; an elephant is then brought, which twines his trunk round the perſon and ſtake, and pulling them with great violence, toſſes them both into the air, and in coming down receives the man on his teeth; then ſhaking him off, he puts one of his fore-feet on the carcaſe and ſqueezes it flat.

In the mountains of Siam are mines of iron, tin, lead, ſilver and gold: but they all belong to the crown. The plains produce rice and other grain; and as good, if not the beſt oranges, lemons, and limes, to be found in the world. In the woods

are abundance of wild animals, as elephants, rhinoceroſes, leopards, and tygers; and the natives have tame cattle, as cows, buffaloes, and ſwine in plenty about their farms.

The king's dominions extend ſouthward to the neighbourhood of Ligor, where the kingdom of Malacca begins. It is thus that the peninſula or tongue of land is called that lies between the ſtreight of that name, and the kingdom of Siam.

The inhabitants of Malacca are extremely ſavage. The heat of the climate in which they dwell, which is almoſt under the line, renders their colour very ſwarthy; and they are ſo fond of the Europeans on account of their whiteneſs, that as ſoon as they arrive on their coaſts, they offer them their wives and daughters, that they may have children like them. But notwithſtanding the barbarity of their manners, their language is reckoned the fineſt in all the Indies, where it is at leaſt as common as the French in Europe. But of this country we have already given an account.

To the eaſtward of the peninſula beyond the Ganges, is the kingdom of Camboia, or Cambodia, which is bounded on the north by that of Laos, on the eaſt by thoſe of Cochin China, and Ciampa; on the ſouth and weſt by the ſea, and the dominions of the king of Siam. This country which is entirely watered by the river Mecon, produces in great abundance all that is neceſſary to the life of man, as fleſh, rice, cocoas, and fruit of all other kinds; yet it is ill peopled, and its trade very inconſiderable.

Camboia, the capital, is the only city in the kingdom worthy of notice. The prince reſides in a mean palace, ſurrounded with a paliſade that reſembles a partition-wall; but it is defended by a great number of Chineſe cannon, and other pieces of artillery ſaved from the wreck of two Dutch veſſels thrown upon the coaſt. There is a temple here of a

very particular ſtructure, whoſe beauty is much commended. It is ſupported by wooden pillars varniſhed with black, and adorned with gilded foliages and reliefs, and the pavement is covered with mats. The prieſts who ſerve in it hold the firſt rank in the ſtate.

The Cambodians are of a light brown complexion; they are well ſhaped, and have long hair and thin beards. Their women are handſome, but not very modeſt. Their dreſs is a petticoat reaching below the ancles, and a jacket which ſits cloſe to their bodies and arms. The men wear a veſtment like our night-gowns, but nothing on their heads and feet.

To the eaſtward is Cochin China, which extends along the coaſt of the ſea 700 miles from the river of Cambodia to that of Quambin. There is no country in the torrid zone wherein the four ſeaſons are better diſtinguiſhed. Though the rivers are not conſiderable, they are the ſource of its plenty. During the months of September, October, and November, they riſe every fifteen days, overflow all the fields for three days, and render them ſo fertile, that the natives ſow and reap twice a year: the ſoil produces rice, ſeveral ſorts of fruit and herbs, pepper, cinnamon, benjoin, eagle and calembawood. Gold, ſilver, ſilk, cotton, and porcelain, are likewiſe to be found here. Among the animals are rhinocoroſes, and elephants of an extraordinary ſize and ſurpriſing docility. The ſea abounds with excellent fiſh. There are ſixty good harbours, which induce the inhabitants to apply themſelves to trade and navigation. That of Faiſo, ſituated a little above the mouth of a navigable river, is one of the moſt conſiderable, and is defended by a fortreſs. It is inhabited by Chineſe and Japaneſe, who carry on a free trade under the protection of the prince.

The abbe Choiſi, in his travels has given a very pompous deſcription of this country; which appears to be entirely fabulous. He repreſents their gallies

as covered on the outside with a black varnish, and within with a red, that shines like a mirror. According to him, the sailors commonly wear nothing but drawers of white silk, and a hair cap; but when they prepare for battle, they put on their heads a small gilt head-piece, and on their body a fine close coat: but what is most extraordinary, this close coat leaves the right arm, shoulder, and side entirely naked. The guards of the king and prince, says he, are clothed in velvet, and have arms of gold and silver: but we are not writing a romance, and shall therefore not attempt to dazzle the reader with such absurd descriptions.

To the northward of Cochin China lies the kingdom of Tonquin, which was once subject to the vast empire of China; but a famous robber named Din, put himself at the head of a body of men of his own profession, whom he inspired with the resolution of throwing off the Chinese yoke: when being joined by others, he succeeded in his attempt, and those who had engaged in the revolt, out of gratitude, placed the crown on his head. But the happiness of independency was soon lost, by the people becoming involved in a long train of civil wars, the last of which was concluded by a treaty, wherein the competitor of the king Lé being less desirous of the title of sovereign than of real power, left him all the external splendour of a monarch, on condition he should have the absolute command in the armies, with the greatest part of the revenues of the kingdom, and that their descendants should succeed to the same privileges. By virtue of this agreement there are two sorts of kings; he who receives the title and honours of royalty is called Bau, and the other, who has all its advantages, is termed the Choud. The Bau, sensible of the smallness of his power, is seldom seen out of his palace. He is almost constantly taken up in giving audience to his subjects, in hearing their complaints, and determining their private differences. This is the ut-

moſt extent of his authority; for he can publiſh no edict relating to the government, without the Choua's conſent. The princes his ſons are attended by officers appointed by the Choua, and never leave the palace above ſix times a year, and that only ſix days each time. In the firſt of theſe days of liberty, they viſit the temples; in the two following, they take the diverſion of hunting; and during the three laſt, they ſail on the river, in gallies magnificently adorned. The ſovereign nominates which of his ſucceſſors ſhall ſucceed him: this is no ſooner made known than the Choua, followed by his principal officers, and the council of ſtate, do him homage, and take an oath to place him on the throne after the Bau's death.

The Tonquineſe are affable, and naturally formed to the laws of reaſon. Both ſexes are clothed after the ſame manner; their dreſs is a long robe, pretty ſtrait, with a cloſe neck, and reaching down to the heels; it is faſtened round the waiſt by a ſilk girdle, or one of gold or ſilver tiſſue; but the military dreſs reaches no lower than the knees. It is the common cuſtom of the country to walk barefooted all the year. The Tonquineſe ladies are as modeſt and reſerved, as thoſe of the common rank are libertine in their conduct. They wear a ſort of hat, the borders of which are extremely large and ſolid; it is made of the leaves of a tree that grows in the country. Both ſexes wear their hair as long as it will grow, and the women dreſs theirs with great care. The people are of a ſtrong and hardy conſtitution; their ſtature is not extraordinary; but they are well proportioned, and have agreeable features. Thoſe who live in the cities are rather white than brown; but the country people are almoſt all olive coloured.

Nobility, with ſuitable revenues, is the reward of thoſe who excel in the knowlege of the laws, or mathematics, aſtronomy, and natural philoſophy. Several days in the year are ſet apart for the examination of thoſe who preſent themſelves. The king

honours this ceremony with his preſence; he confers nobility on thoſe who have given ſatisfaction to the queſtions of the mandarines; he cauſes a robe of violet-ſatin to be given them, and appoints the cities and villages that are to produce the rents which he aſſigns them. During one part of the year, all the tradeſmen whatever, except the citizens of Keco, the capital, are obliged to work three months in the year for the royal family, and two more for the mandarines or great lords: ſome of their moſt laborious employments are, lopping the trees, and feeding the elephants belonging to the king and the army.

Their principal riches conſiſt in ſilk, muſk, and aloes wood, which they ſell to foreigners. They value themſelves much on their fairneſs in trade: which is the more ſurprizing, as they are neighbours to the Chineſe, and are not only nearly of the ſame religion, but have frequent dealings with thoſe cunning people, who are verſed in all manner of deceit. The Tonquineſe having no mines of gold or ſilver, coin no money; but make uſe of plates of gold and ſilver as they come from China, which they cut in pieces, and weigh according to the prices of what they purchaſe.

A

DESCRIPTION

OF

CHINA.

BY

LOUIS Le COMPTE, and P. Du HALDE.

Containing their appointment by the French king;—their adventures till their arrival in China;—their reception at court;—alſo the buildings, religion, manners and cuſtoms of the Chineſe, with an account of the climate, vegetables, mines, &c. of that country.

THE French king having reſolved to ſend ſix Jeſuits to China, under the character of his majeſty's mathematicians, I was appointed one of them, and in the beginning of the year 1685, we all ſet ſail in a ſhip which carried Monſ. Chaumont, who was ſent as ambaſſador extraordinary to the court of Siam. We had a very agreeable voyage. The king of Siam who pretended to be ſkilled in aſtronomy, was deſirous of aſſiſting at our aſtronomical obſervations, and admiring the exactneſs with which we foretold an eclipſe of the moon, endeavoured to perſuade us to ſtay at his court; but at length conſented that four

* The paſſages from Du Halde are encloſed in crotchets, thus [ ]

of us ſhould depart for China, provided one of us would return with his ambaſſador, to deſire Louis XIV. to ſend him more mathematicians, and that in the mean while I would remain with him.

The prieſt with the Siameſe ambaſſadors arrived in ſafety at Paris; but the four fathers who ſet ſail for China, ſuffered ſhipwreck, and after undergoing ſeveral hardſhips returned to Siam, in an Engliſh veſſel.

At that time a rebellion had broke out at Siam, which facilitated my departure; we ſet ſail in a ſmall Chineſe veſſel; but though the king gave orders for our being treated with kindneſs, it is not eaſy to conceive a more diſagreeable voyage than we were obliged to endure. We had no ſhelter againſt the weather, and were ſo ſtreightened for want of room, that we could not lie at our length. We were placed near an idol, black with the ſmoak of a lamp continually burning to its honour, and daily worſhipped by the deluded crew. The ſun ſhone directly over our heads, and we had ſcarce any water to quench the extreme thirſt cauſed by the exceſſive heat of the climate. Indeed we had a daily allowance of three meals of rice, and the captain often aſked us to eat meat with him; but that being always firſt offered to the idol, we looked upon it with more horror than appetite.

In this manner we ſpent above a month. It is true, we ſometimes, by the help of an interpreter, attempted to convince them of the abſurdity of that worſhip in which they had the unhappineſs to be educated. One day in particular, they flocked about us, and the diſpute grew ſo warm, that we were obliged to give it up. Seamen are generally untractable; theſe took great offence at what we had ſaid of their idol, and ſoon came towards us armed with lances and half pikes, with looks that ſeemed to threaten our deſtruction. We were inſtantly filled with apprehenſions; but at laſt were delivered from this painful ſuſpenſe, by finding that they were only

preparing for a proceſſion in honour of their idol; perhaps to appeaſe the anger they ſuppoſed ſhe might have conceived at what we had ſaid to her diſadvantage.

There is ſcarce a nation under the ſun more ſuperſtitious than the Chineſe, who worſhip the very compaſs by which they ſteer, continually offering it meat and incenſe. Twice a day they regularly threw into the ſea little pieces of guilt paper in the form of money, as it were to bribe it to be favourable. Sometimes they would preſent it with little paper boats, that being buſy in toſſing and ruling them, ſhe might neglect our ſhip. But when that unruly element, in ſpite of their courtſey, grew troubleſome, from its being agitated as they imagined by the Dæmon who governs it, they burnt ſome feathers, with which they made ſuch a ſtink, as was ſufficient to drive away any fiend that had the ſenſe of ſmelling.

Once paſſing near an hill on which one of their temples is erected, their ſuperſtition was carried to the utmoſt length; for beſides the uſual ceremonies conſiſting of meat offerings, burning of candles and perfumes, throwing little baubles of guilt paper into the ſea, and an infinite number of other fopperies, all hands were employed for five or ſix hours in making a little veſſel reſembling the ſhip, of about four feet in length, with the maſts, tackling, ſails, and flags: it had likewiſe its compaſs, rudder and ſhallop; its arms, utenſils for dreſſing proviſions, the proviſions themſelves, with the cargo and book of accounts: beſides they daubed as many ſmall pieces of paper as we were men in the ſhip, which were diſpoſed of in the ſame place we were in. This veſſel with all its appurtenances, being placed on two ſtaves, was, at the noiſe of a tabor and brazen baſon, raiſed up in view of the whole crew. A ſeaman in the habit of a bronze, or prieſt, was the chief man among them, he playing ſeveral apiſh tricks with a quarterſtaff, and at

intervals ſhouting aloud. At length the myſterious toy was committed to the waves, and gazed at as far as the ſight could reach, accompanied with the acclamations of the bronze, who roared with all his might.

Soon after an accident happened, which at firſt gave them leſs pleaſure, though in the end it proved an equal diverſion to us all. The mariners imagined they ſaw through their perſpectives a ſhip in a part of the ſea much infeſted by pirates: they diſtinguiſhed the maſts, the ſails, nay ſome ſaw the very tackling, and even perceived by the manner of her ſailing, that ſhe intended to pay us a viſit. The Chineſe, who, of all men, love beſt to ſleep in a whole ſkin, were in great conſternation; and the fear we ſaw painted in their faces while they prepared their ſcymeters, pikes and muſkets, filled us with terror, for we imagined ourſelves in danger of being immediately ſtrangled, by villains who gave no quarter to ſuch as fall into their hands, and which we could no otherwiſe eſcape but by leaping into the ſea. A remedy which was ſomewhat violent and not much better than being ſtrangled. Our perſpective glaſſes were often uſed, and to our no ſmall ſurprize, the mighty veſſel as it came nearer leſſened, as did our ill grounded fears; for we now doubted whether it was a ſhip or no. At length it grew a floating iſland, then a ſea horſe, and then I know not what, till at laſt being full in ſight, it proved to be a tree, which a violent wind had torn from the coaſt. The earth and pebbles about its root made it ſwim upright, ſo that its trunk, which was very high, reſembled a maſt, ſome branches ſpread on each ſide, had been taken for a yard, and the leſſer boughs, for ropes, while the wind and ſea beating about it formed a track not unlike that made by a ſhip. The dreadful enemy being now no more, the Chineſe expreſſed very heroically their

vexation and disappointment at losing such an opportunity of shewing their courage.

At length after a navigation of thirty-six days, which the continual dangers and hardships to which we were exposed, had rendered very tedious, we came within sight of the city of Nimpo in China. The sight inspired us with joy; but though we were so near, it was not easy for us to enter it. The captain of our vessel, on our arrival, confined us in the hold, where the heat, which increased as we came nearer the land, and several other inconveniences, rendered our condition almost insupportable. We were, however, discovered by an officer of the customs, and soon after brought before a mandarine, whom we found in a large hall attended by his officers with a multitude of people, who are more curious of seeing an European, than we should be here of viewing a Chinese.

We were no sooner entered, than we were informed that we must kneel to the mandarine, and bow our heads nine times to the ground. His countenance was very severe, and our dread was increased at the sight of his executioners, who, like the Roman lictors, attended with chains and great sticks, ready to bind and cudgel whom he thought fit. Having paid our devoirs, he asked us, who we were, and our business there. On which we informed him, that hearing in Europe that several of our brethren had laboured with success in spreading the knowledge of our holy religion in those remote parts, the same zeal had inspired us with the desire to procure them the knowledge of the true God, the only thing wanting to complete the grandeur of so flourishing and renowned a nation. We did not know that we were in a city where there was not one Christian. The mandarine, however, expressed his desire to serve us; but added, that he must consult with the governor; and in the mean while we must return to our ship.

Some days after the general of the milita in and about the city, deſiring to ſee us, entertained us very kindly, and on our leaving him to wait upon the governor, ſent an officer to deſire him to uſe us kindly. The governor expreſſed ſome reſpect for us, but letting us know that he could determine nothing till he had firſt conferred with the chief officers of the city, we were forced to return again on board our hated ſhip. Eight days being ſpent in conſultations at the cuſtom houſe, we were ſent for, together with our goods, which conſiſted of ſeveral bales and trunks of books, images, and mathematical inſtruments; and having opened three of them, we were told that we might lodge in the ſuburbs, till they had heard from the viceroy, to whom the governor had wrote about us. Of this civility we gladly accepted, and in our new habitation enjoyed that reſt and liberty which is always grateful after long fatigue and confinement.

The port of Nimpo is ſituated in the moſt eaſtern part of China, and has a very difficult entrance; but from thence a very conſiderable trade is carried on to Japan. This city is one of the firſt claſs; it is walled round, and very populous. It is remarkable for the great number of triumphal arches to be ſeen there, which indeed are very common in the other parts of China; but they are here ſo numerous as to be inconvenient, though they afford an agreeable proſpect at a diſtance. They conſiſt of three great arches together, built of marble, that in the middle being much the higheſt. The four pillars by which they are ſupported are ſometimes round; but oftner ſquare, formed of a ſingle ſtone, generally placed on an irregular baſe. They have no capitals, the trunk being faſtened into the architrave, if that name may be given to ſome figures cut over the pillars. The frieze, which is too high, in proportion to the reſt, is adorned with inſcriptions and relievos, finely executed, with knots wrought looſe one with-

in another, adorned with flowers and birds flying as it were from the ſtone. But while ſome of theſe edifices cannot be ſufficiently praiſed, others are not worth notice.

Some time after, we had intelligence that the viceroy of the province was much offended at our being ſuffered to land, and was reſolved to ſend us back. He wrote a ſhort reprimand to the governor of Nimpo, and at the ſame time ſent to inform the grand tribunal of Pekin, intruſted with the care of foreign affairs, that we were five Europeans, who for ſome private ends deſigned to ſettle there, in oppoſition to the fundamental laws of the kingdom; ſo that the court decreed that we ſhould be baniſhed; and according to cuſtom he ſent an order to that effect to the emperor, for his ſignature. Had this order been confirmed, we ſhould have been ruined, and probably the mandarines of Nimpo, for treating us ſo favourably. The viceroy who had as great love to our money, as he had hatred to our belief, would have ſeized our bales, aud have puniſhed the captain who brought us, by ſeizing his merchandize, and ordering him to be gone, and to take us with him; while he would have thrown us overboard as the authors of his ruin. But we had wrote to father Intorcetta, an Italian miſſionary, the general of nor order in thoſe parts, who on receiving our letters wrote to a friend at court, to inform his majeſty, who was then in Tartary, of our arrival, and by a wilful miſtake cauſed his letters to be put into a pacquet, which he knew would be delivered into the emperor's own hand. Thus the emperor opened and read it ,and therefore when the tribunal's decree was delivered to him, he anſwered, that he would conſider of it at Pekin. On his arrival at that city he was informed by one of our order, that by our ſkill in the mathematics we might be of uſe to his majeſty, on which, by the advice and conſent of his privy council, he ſent for us up to court; and it hap-

pened that the very perſon who had endeavoured to turn us ſhamefully out of China, was himſelf obliged to introduce us.

The viceroy left our journey as far as Hamtcheou to the governor's care, who provided boats for us, and that we might want for nothing, he commanded an inferior mandarine to attend us. We reached that city, and afterwards, on our leaving it, the viceroy, who was afraid leſt he ſhould be informed againſt, preſented us ten piſtoles; ſent ſome chairs to carry us to an imperial barge he had provided for us, and ordered ſome trumpets and hautboys to attend us, at the ſame time he gave us an order from court, in purſuance of which all the places through which we paſſed, were, while we went by water, to find us boats well maned, and ſixty or more porters, in caſe the froſt obliged us to go by land; beſides each city was to give us the value of about half a piſtole; this being allowed to the chief mandarines, who are ſaid to have their charges borne by the emperor, though this will not amount to the tenth part of the expence.

The barge provided for us was a ſecond rate, containing ſixteen feet in breadth, and ſeventy in length. Beſides the cook-room, that of the maſter and his family, that for the crew, and another for our men, there was a pretty large cabin wherein we dined, and three rooms, in which ſix perſons might lie at their eaſe, all which were painted, gilt and varniſhed.

As to our manner of proceeding up the river: as ſoon as the anchor was weighed, the trumpets and hautboys ſounded a march, and then took their leave by firing a kind of cheſt, in which were three iron barrels, that were diſcharged one after another, the muſic ſounding between each. This was repeated whenever we met a mandarine's barge, or came to a town, or when either night or a contrary wind obliged us to come to an anchor. Every night ten or twelve inhabitants of the town neareſt to the place

where he caſt anchor, appeared in one row on the ſhore, when the maſter coming on the deck, made a ſpeech on their obligations to preſerve all who belonged to the emperor, and to watch for the ſafety of the mandarines, who took care of the ſtate. He then enumerated all the accidents to which we were liable, as fire, thieves, and ſtorms, exhorting them to be vigilant, and telling them they ſhould be anſwerable for all the miſchief that happened. They anſwered each ſentence with a ſhout, and then retired as to form a guard, leaving only one centry, who continually ſtruck two ſticks againſt each other, and was hourly relieved by others who made the ſame noiſe, to let us know that they did not fall aſleep, which we would gladly have allowed them to do, on condition we might have done ſo ourſelves.

On the third of January we arrived at Yamtchcoy, when the froſt forcing us to leave the great canal, we had horſes provided for our men, and porters for our goods. As for ourſelves, the cold and ſnow to which we were unaccuſtomed, made us chuſe to go in litters. We changed our porters at every city or large town, and found to our ſurprize, that we could get above a hundred with as much eaſe and ſpeed as in France we could have got five or ſix The cold now hourly encreaſed, and at length became ſo ſharp, that we found the river Hoambo, one of the largeſt in China, almoſt frozen over: a whole day was ſpent in breaking the ice, and we paſſed it with much trouble and difficulty.

On our arrival at Pekin, we found the court in mourning for the empreſs dowager; the courts of juſtice were ſhut up and the empreſs gave no audience: but the 27 days of mourning being over, in which the ſovereign himſelf is obliged by the law to remain in ſolitude, he ſent one of his officers to ſee how we did, and to aſk us ſome queſtions; ſome time after we were ſent for by the tribunal who had paſſed the ſentence of baniſhment upon us: where the preſident, gave us

a ſmall piece of varniſhed board, wrapped up in taffety, and on this board was written, among other things, that we might uſe our inſtruments, and ſettle in what part of the empire we pleaſed. We had not yet had the honour to attend on his majeſty; for theſe formalities were to precede our audience: but we had ſcarcely thus got our diſcharge, when two eunuchs entered, to inform the preſident, that he muſt attend with his brethren in a particular court of the palace; and we were informed of the ceremonies uſed on ſuch occaſions.

We were then carried in chairs to the firſt gate, whence we went on foot through eight courts of a prodigious length, built round with houſes of different kinds of architecture; but the buildings of none of theſe courts were very extraordinary, except the large ſquare ſtructures over the arches through which we paſſed from one court into another. Theſe indeed made a ſtately appearance, they being built of white marble, though worn rough with age. Through one of theſe courts ran a rivulet, over which were ſeveral ſmall bridges of the ſame kind of marble, but of a whiter colour and better workmanſhip.

The grandeur of this palace does not conſiſt in the nobleneſs and elegance of the architecture; but in the prodigious number of its buildings, courts and gardens, all regularly diſpoſed. What chiefly ſtruck me, as being moſt ſingular, was the emperor's throne, of which the beſt deſcription my memory will afford me is the following; in the midſt of one of theſe courts is a ſquare baſe or ſolid building of an extraordinary extent, adorned on the top with a baluſtrade much in the European faſhion, this ſupports another ſmaller baſe, alſo encompaſſed with a baluſtrade, over which are placed three more of the ſame kind, each leſſening in bulk, as it ariſes above the other. On the uppermoſt is a large hall, the roof of which is covered with gilt tiles, and ſupported by the four walls, and as many rows of varniſhed pillars, be-

tween which is ſeated the throne. Theſe vaſt baſes, with their baluſtrades of white marble, thus riſing above each other, with a palace on the top glittering with gold and varniſh, have a very fine appearance, eſpecially as they are thus placed in the midſt of a ſpacious court, ſurrounded by four ſtately rows of buildings: and were its beauty enhanced by the ornaments of the Greek and Roman architecture, and by that noble ſimplicity, ſo much valued in our buildings, it would be doubtleſs as magnificent a throne as ever was raiſed by art.

After a quarter of an hour's walk, we at length came to the emperor's apartment, the entrance of which was not very ſplendid; but the anti-chamber was adorned with marble, ſculpture, and gildings, the neatneſs of the workmanſhip being more valueable than the richneſs of the materials. But the ſecond mourning not being over, the preſence chamber was ſtill diſrobed of all its ornaments, and could boaſt of none but the preſence of the ſovereign, who ſat on a ſopha raiſed three feet from the ground, covered with a plain white carpet, that took up the whole breadth of the room. By him lay ſome books, paper and ink. He was clothed with a veſt of black ſatin furred with ſable, and on each hand ſtood a row of young eunuchs plainly habited, and unarmed, with their legs cloſe to each other, and their arms extended downwards along their ſides, which is eſteemed the moſt reſpectful poſture.

Being come to the outer door, we haſted, for ſuch is the cuſtom, till we came to the end of the chamber oppoſite to the emperor. Then ſtood for a moment all abreaſt in the poſture the eunuchs were in. Next falling on our knees, and joining our hands, we lifted them up to our heads, in ſuch a manner that our arms and elbows were of the ſame height. We bowed thrice to the ground, then riſing ſtood as before. The ſame proſtration was repeated a ſecond and a third time, when we were ordered to come for-

ward, and kneel before his majeſty, who treated us with the greateſt good nature, and having aſked us ſome queſtions relating to the grandeur of France, the length of the voyage, and the manner in which we had been treated by his mandarines, let us know that he was diſpoſed to grant us freſh favours, and then diſmiſſed us. He was ſomewhat above the middle ſtature, and though pretty corpulent, was leſs ſo than a Chineſe would wiſh to be, he was full viſaged, disfigured with the ſmall pox: had a broad forehead, little eyes and a ſmall noſe. In ſhort, though he had not an air of majeſty, he had a look of great good nature.

From his apartment we went into another, where a mandarine treated us with tea, and preſented us from the emperor, a ſum worth about an hundred piſtoles; this preſent might ſeem but inconſiderable from ſo great a prince; but in China it is a very extraordinary one where it is a maxim with the great, to take as much, and give as little as they can. On the other hand, he loaded us with honour, and ordered one of his officers to wait on us to his houſe.

Pekin, which ſignifies the north court, is the chief city of China, and uſual ſeat of the emperors it being thus named to diſtinguiſh it from Nankin, or the ſouth court, where the emperor formerly reſided, it being in the fineſt and moſt commodious ſituation of any city in the empire; but the continual incurſions of Tartars obliged the emperors to ſettle in one of the northern provinces; where he might be always ready to oppoſe them. Pekin was the place fixed upon for this purpoſe, it being ſituated in the 40th degree of north latitude, at a ſmall diſtance from the famous Chineſe wall. Its neighbourhood to the ſea on the eaſt, and the great canal on the ſouth, afforded it a communication with ſeveral fine provinces, from which it draws part of its ſubſiſtence.

The city of Pekin, which is exactly ſquare, was formerly four leagues round; but the Tartars ſettleing there, forced the Chineſe to live without the walls, where they ſoon built a new town, which, with the old one, compoſes an irregular figure. Thus Pekin conſiſts of two cities, one called the Tartar's, becauſe they permit none elſe to inhabit it; and the other the Chineſe, which is as large, and more populous than the firſt; both together being ſix leagues in circumference. So that the city of Paris, which is 10,000 paces round, is but half as big as the Tartar's town, and but a quarter as large as all Pekin. Indeed their houſes are generally no more than one ſtory high, and thoſe of Paris are, one with another, four. The ſtreets of the former city are wider, the emperor's palace, which is of a vaſt extent, is not half inhabited; beſides, there are in that city magazines of rice for the ſupport of 200,000 men, and large courts filled with houſes, in which thoſe who are candidates for their doctors degree are examined; which alone would form a very conſiderable city. But on the other hand the Chineſe live ſo cloſe together, that twenty or more of them dwell in as little room as ten perſons at Paris.

The multitude of people in the ſtreets is quite amazing; even thoſe that are wideſt are not free from confuſion; and at the ſight of ſuch numbers of camels, horſes, mules, waggons, chairs, paſſengers, and rings of one or two hundred perſons gathered here and there round the fortune-tellers, one would imagine, that ſome unuſual ſhew had drawn all China to Pekin. For the moſt populous cities in Europe appear a wilderneſs to this: hence ſome have imagined that as only the men are here to be ſeen, the number of the inhabitants of both ſexes muſt amount to ſix or ſeven millions of ſouls.

This is however, a very erroneous computation; and the following obſervations will ſhew the number

of the inhabitants muſt not be gueſſed at from the crouds ſeen in the ſtreets. As no river comes up to Pekin, the neceſſary proviſions and commodities brought there by land, daily cauſe a great reſort to that city of peaſants, camels, horſes, mules, waggons, &c. Almoſt all the artificers work at the houſes of their cuſtomers, and even the ſmiths carry with them their furnace, anvil and tools, and return home at night. All perſons above the vulgar never go abroad but on horſeback, or in chairs, with a numerous retinue; the mandarines are conſtantly attended by the inferior officers, following them with all their formalities in a kind of proceſſion. In ſhort, the princes of the blood, and the lords of the court, who are obliged to go almoſt daily to the palace, are always attended with a great guard of horſe. The cuſtoms, which are peculiar to China, greatly encreaſe the throng, and make the city appear more populous than it really is: however, I think I ſhall not be very wide of the truth if I allow the inhabitants to amount to two millions.

Almoſt all the ſtreets are built in a direct line, the largeſt being about 120 feet broad, and a league in length, and the ſhops where they ſell ſilks and China ware, which generally take up the whole ſtreet, form a very agreeable viſta. The Chineſe have a cuſtom which adds to their beauty: each ſhopkeeper puts out before his houſe, on a kind of pedeſtal, a board about twenty feet high, painted, varniſhed, and often gilt, on which are written in large characters the commodities in which he deals. Theſe kind of pilaſters, thus erected on each ſide the ſtreet, and almoſt at an equal diſtance from each other, have a very pretty effect. This is cuſtomary in almoſt all the cities of China, and in ſome places I have ſeen them ſo neat, that the whole ſtreet has appeared like the decorations of the ſtage. However, the houſes are neither well built, nor of a ſufficient height; and beſides, are always peſtered

with mud or duſt. There is ſo much of the latter, that the city is generally covered with a cloud of it, which makes its way into the cloſeſt cloſets, and notwithſtanding their ſtriving to allay it, by continually ſprinkling the ſtreets, it is not only offenſive, but prejudical to the health.

It is ſurprizing to ſee the perfect tranquility maintained among ſuch an almoſt infinite number of Chineſe and Tartars; for it ſeldom happens in many years that a houſe is broke open by thieves, or any murder committed. Indeed ſuch ſtrict order is obſerved, that it is next to impoſſible ſuch crimes ſhould be committed with impunity. All the great ſtreets, which are drawn by a line from one gate to another, have ſeveral corps de garde. Day and night, ſoldiers with their ſwords by their ſides and whips in their hands, are ready to chaſtiſe thoſe who make the leaſt diſturbance, and have power to take into cuſtody whoever raiſes any quarrel. The little ſtreets that come into the greater have gates made in the form of a latice, which affords a view of all who paſs along: they are guarded by the corps de garde placed over againſt them in the great ſtreets. The latice gates are ſhut at night by the corps de garde, and are ſeldom opened but to perſons known, who carry a lanthorn in their hand, and give a good reaſon for their going out. As ſoon as the firſt ſtroke is given by the watch on a great bell, a ſoldier or two muſt go from one corps de garde to another; and as they walk along they play continually on a ſort of rattle. Whoever is found walking in the ſtreets in the night, is examined, and if his buſineſs is not of a very extraordinary nature, he is taken into cuſtody. To this it muſt be added, that the governor is obliged to take his rounds when leaſt expected; and that the officers who keep guard on the walls, and on the pavilions of the gates, where the watches are, beat on great drums of braſs, ſend ſubalterns to examine the quarters belonging to their

reſpective gates, and that the leaſt neglect is puniſhed the next day, and the officers broke. By this beautiful order, peace, ſilence, and ſafety reign throughout the city.

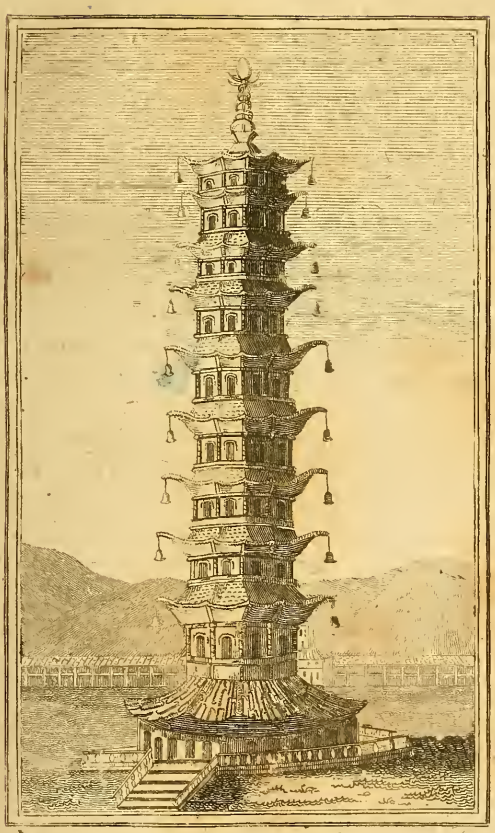
Of all the buildings of which this city conſiſts, the moſt remarkable is the imperial palace, of which I have already taken ſome notice: but it is proper here to add, that it includes not only the emperor's houſe and gardens, but a little town inhabited by the officers of the court, and a multitude of artificers employed and kept by the emperor; for none but the eunuchs lie in the inner palace. The outward town is defended by a very good wall without, and divided from the emperor's houſe by one of leſs ſtrength. However, all the houſes of the courtiers and artificers are low and ill contrived, and even worſe than thoſe in the Tartars city.

The inner palace is formed of nine vaſt courts built in one line. The arches through which you go from one to another are, as already mentioned, of marble, and over each is a large ſquare building, of a kind of Gothic architecture, where the timbers of the roof projecting beyond the wall, are formed by other pieces of wood into a kind of cornice, that at a diſtance looks very fine. The ſides of each court are cloſed by leſſer apartments; but when you come to the emperor's lodgings, the porticos ſupported by ſtately pillars, the white marble ſteps by which you aſcend to the inward halls, the gilt roofs, the carved work, varniſh, gilding and painting, appear extremely ſplendid. [The whole is covered with ſhining tiles of ſuch a beautiful yellow, that at a diſtance they appear as bright as if they were gilt. Another roof as bright as the former, ſprings from the walls, and ranges all round the buildings, and this is ſupported by a toreſt of beams, joiſts, and ſpars, all japaned with gold flowers on a green ground: this ſecond roof, with the projection of the firſt, make a ſort of crown to theſe ſtructures, which

has a fine effect. The terraces on which the apartments are built contribute to give them an air of grandeur. They are fifteen feet high, cafed with white marble, and adorned with baluftres of pretty good workmanfhip, open only at the fteps placed on each fide, and in the middle and corners of the front; but the afcent in the middle is only a flope of marble, with neither fteps nor landing-place.

The hall appointed for ceremonies has large maffy veffels of brafs placed on the platform before it, in which perfumes are burnt during any ceremony, and alfo candlefticks in the fhape of birds, large enough to hold flambeaus. This hall is about 130 feet long, and almoft fquare: the ceiling is carved, japaned green, and charged with gilt dragons: the pillars that fupport the roof are about fix or feven feet in circumference at the bottom, incrufted with a kind of paffe, and japaned with red; the pavement is partly covered with an ordinary fort of carpets, in imitation of thofe of Turkey; but the walls are deftitute of all ornament; they are very well whited, but have neither tapeftry, looking-glaffes, fconces or paintings. In the middle of this room is a throne under a lofty alcove; very neat, but neither rich nor magnificent. There are two other leffer halls hid by the former, one of them a pretty circular room with windows all round, and fhining with japaned work of various colour: the other is of an oblong form.] In the view of thefe buildings the different pieces of architecture dazzled the eyes of the beholder. But the imperfect notion the Chinefe have entertained of all arts, is betraye by the moft unpardonable faults. The ornaments are not only irregular and puerile, but the apartments are ill contrived, and want that connection which forms the beauty and conveniences of the palaces in Europe; and cannot fail of difguffing all who have the leaft notion of architecture.

The guards placed at the gates and avenues have no other arms but their fcymitars. Formerly the



The Porcelain Tower at Nankin.

whole palace was inhabited by eunuchs, whoſe power and inſolence grew to ſuch a height, that they became inſupportable to the princes of the empire; but the laſt Chineſe emperors, eſpecially thoſe deſcended from Tartary, have ſo humbled them, that the youngeſt are made to ſerve as pages, while the taſk of the others is to ſweep the rooms and keep them clean; and for the leaſt fault they are ſeverely puniſhed by their overſeers.

The emperor's houſe is the only one at Pekin that deſerves the name of a palace; the others are extremely mean, and thoſe of the grandees, like all the reſt, but one ſtory high; however, the great number of rooms for themſelves and their ſervants, make ſome amends for their want of beauty and magnificence. The nobility, are, indeed, like thoſe of other nations, fond of making a great appearance; but they are curbed by the cuſtoms of the country, and the danger of being taken notice of. While I was at Pekin, one of the chief mandarines built himſelf a houſe ſomewhat more lofty and magnificent than the reſt. For this crime he was accuſed before the emperor, when being afraid of the conſequence, he pulled it down while the affair was under examination.

The halls in which they plead, have few advantages above the other houſes. Indeed they have ſpacious courts and lofty gates, ſometimes embelliſhed with tolerable ornaments; but the inward halls and offices are neither magnificent nor even cleanly.

Amongſt the moſt remarkable buildings, is the famous imperial obſervatory, ſo celebrated by travellers, one of whom ſpeaks of it in this manner: "Nothing in Europe is to be compared to it, whether for "the magnificence of the place, or the ſize of thoſe "vaſt brazen machines, which having been during 700 "years expoſed on the platforms of thoſe large towers are ſtill as fair and entire as if they were but "juſt caſt. The diviſions of thoſe inſtruments are "moſt exact; the diſpoſition moſt proper for their

" deſign, and the whole work performed with an " inimitable neatneſs." Filled with theſe high ideas we viſited this famous place, and firſt entered a court of a moderate extent, where we were ſhewn the dwelling houſe of thoſe who look after the obſervatory. Then turning to the right, we aſcended a very narrow ſtair-caſe to the top of a ſquare tower, ſuch as were formerly uſed to fortify our city walls: indeed it is joined on the inſide to that of Pekin, and raiſed only ten or twelve feet above the bulwarks. Upon this platform the Chineſe aſtronomers had placed their inſtruments, which though but few took up the whole ſpace: but father Verbieſt having judged them uſeleſs, had prevailed on the emperor to have them pulled down, and to have new ones put up of his contriving: they were therefore in a hall near the tower, buried in duſt and oblivion. We ſaw them only through a window ſecured with iron bars; when they appeared to be very large and well caſt; however, we had an opportunity of examining more narrowly a celeſtial globe of about three feet diameter left in a by-court, when we found that it was of a form inclining to an oval, divided with little exactneſs, and the whole work very coarſe. In ſhort, this obſervatory, which was of little worth, with reſpect both to its ancient machines, and its ſituation, is now enriched with ſeveral brazen inſtruments ſet up by father Verbieſt. Theſe are an armillary ſphere ſix feet in diameter, ſupported by four dragons heads, whoſe bodies after ſeveral windings are faſtened to the ends of two brazen beams laid acroſs, that bear the whole weight of the ſphere. Four lions of the ſame metal ſtand under the ends of theſe beams. The circles are both in their interior and exterior ſurface divided by lines into 360 degrees each, and each degree into ſixty minutes, and the latter into portions of ten ſeconds each.

An equinoxial ſphere ſix feet in diameter, ſupported by a dragon who bears it on his back, and ſtands on

four brazen beams ſupported by four ſmall lions. The deſign is well executed.

An azimuthal horizon of the ſame diameter, alſo ſupported by dragons.

A quadrant whoſe radius is ſix feet. A dragon folded in ſeveral rings, and wrapped up in clouds, ſeizes on all parts the plates of the inſtrument to faſten them together.

A ſextant, whoſe radius is about eight feet, and a fine celeſtial globe of ſix feet diameter; both likewiſe decorated with dragons.

But the Chineſe would never have been perſuaded to leave their old inſtruments, and make uſe of theſe, which are infinitely ſuperior to them, without the expreſs orders of their emperor; for they are more fond of the moſt defective pieces of antiquity, than of the moſt noble improvements. It is ſaid that they have watched the motions of the ſtars above 4000 years; but it is a ſhame that in ſo long a time they have made no greater improvements. However, they ſtill continue their obſervations, and five mathematicians ſpend every night on the tower, one gazing towards the zenith, another to the eaſt, a third to the weſt, the fourth to the ſouth, and the fifth to the north, that nothing may eſcape their obſervation. They take notice of the winds, the rain, the air, and all unuſual phænomena, eclipſes, the conjunction and oppoſition of planets, and of fires and meteors. Of theſe they keep ſtrict account, which they bring in every morning to the ſurveyor of the mathematics, to be regiſtered in his office. Theſe aſtronomers, are, however, very unſkilful, they take little care to improve the ſcience, and provided their ſalary be paid, give themſelves no great trouble about the changes that happen in the ſky.

In treating of Pekin it would be doing that great city injuſtice to paſs over in ſilence its noble gates, and ſtately walls. The former are not like the other public buildings in China, embelliſhed with ſtatues

or other carving, all their beauty conſiſting in their prodigious height, which at a diſtance has a fine appearance. They conſiſt of two large ſquare edifices, built ſeparately, but bound together by two thick and lofty walls forming a ſquare ſufficient to contain above 500 men in battle, the firſt building which reſembles a fortreſs, faces the road. There is no way through it; but you enter in at the ſide wall, where there is a gate proportionable to the reſt; you then turn to the right, and meet with the ſecond tower which commands the city, and has a gate like the former; but the gate-way is ſo long that it grows dark in the middle. There they conſtantly keep a guard, and a ſmall magazine of ſtores. Though theſe gates are deſtitute of the embelliſhments of architecture, yet on approaching Pekin, theſe immenſe buildings have an air of magnificence preferable to our ornaments. The arches are built with marble, and the reſt with very large bricks, cemented with excellent mortar.

The walls are anſwerable to the gates, ſo lofty that they hide the whole city, and ſo thick that centeries are placed upon them on horſeback. Square towers are raiſed at the diſtance of a bow-ſhot from each other. The ditch is dry, but very broad and deep, and the city is as regularly defended by a ſtrong garriſon, as if the people were under the continual apprehenſions of a ſiege.

[Among the moſt ſumptious buildings of China, we ought not to omit their temples or pagods, erected to fabulous deities by the ſuperſtition of the princes as well as of the people. Of theſe there are a prodigious number, the moſt celebrated of which are built in barren mountains, to which, however, the induſtry of the people has given the beauties and advantages denied them by nature: the canals cut at a great expence to conduct the water from the heights into reſervoirs made for that purpoſe; with gardens, groves, and grottos made in the rocks for

ſhelter, againſt the exceſſive heat of the climate, render their ſolitudes delightful. We have given a view of one of theſe ſtructures in the province of To-kien.

Theſe temples conſiſt partly of porticos, paved with large ſquare poliſhed ſtones, and partly of halls or pavili ons that ſtand in corners of courts, and communicate by long galleries, adorned with ſtatues of ſtone, and ſometimes of braſs. The roofs of theſe buildings ſhine with beautiful tiles japaned with green and yellow, and at the corners are adorned with dragons of the ſame colour, projecting forward. Moſt of theſe pagods have a great tower ſtanding by itſelf, and terminating in a dome, to which they aſcend by a handſome ſtaircaſe that winds around it. A ſquare temple commonly occupies the middle of the dome, which is often adorned with moſaic work, and the walls covered with ſtone figures of animals and monſters in relievo. This is the form of moſt of the pagods, and theſe are the habitations of the bonzes or the prieſts of the idol.]

The frontier towers, eſpeciaally thoſe near Tartary, are fortified with good bulwarks, towers, brick walls, and large and deep ditches filled with running water: in theſe all the ſkill of the Chineſe engineers conſiſts, which is no wonder, ſince none elſe were known in Europe before cannon were in uſe. Their moſt ſingular fortification is the great wall, which extends from the eaſtern ocean, to the province of Chanſi, and if all its windings be reckoned, is no leſs than 500 leagues long. It is fortified with towers, much like thoſe of the cities; and where the paſſes might be more eaſily forced, they have raiſed two or three bulwarks one be hind another, of an enormous thickneſs; theſe with the forts that command all the avenues, being guarded by a great number of forces, protect the Chineſe from all attempts on that ſide. As China is divided from Tartary by a chain of mountains, this wall has been carried not only

through the valleys, but over the higheſt hills: it is every where of a great height, but rather lower than the walls of their cities, and only four or five feet in thickneſs: it is moſtly built with brick, and bound with ſuch ſtrong mortar, that though it is 1800 years ſince it was built, it is ſcarce the worſe. This work was at once one of the greateſt and the moſt ridiculous ever made by man: for notwithſtanding its being extremely prudent thus to guard all the paſſes and the eaſieſt avenues, how abſurd was it to carry this wall to the top of ſome precipices, which the birds can ſcarely reach with their flight, and to which it is impoſſible that the Tartarian horſe ſhould ever aſcend? Beſides, if they could fancy it poſſible for any army to clamber up thither, how could they imagine that ſo thin and low a wall could be any defence. Yet it is amazing how the materials were conveyed thither, which was not done without a vaſt expence, and the loſs of more men than would have periſhed by the greateſt fury of their enemies. It is ſaid, that during the reigns of the Chineſe emperors, this wall was guarded by a million of ſoilders; but as that part of Tartary now belongs to China, they are contented with manning well the worſt ſituated, but beſt fortified parts.

There are in China above a thouſand fortreſſes of the firſt rate; but though the reſt ſcarcely deſerve the name, they are all well garriſoned whence ſome judgment may be formed of the vaſt armies conſtantly kept on foot.

But what is far more aſtoniſhing, is the number, the largeneſs, and the government of their trading towns. Theſe are generally divided into three claſſes, the firſt conſiſting of above an hundred and ſixty, the ſecond of two hundred and ſeventy, and the third of near twelve hundred. Beſides, there are near three hundred walled cities, which they conſider as not worth notice, though moſt of them are populous,

and places of trade. The largeneſs of theſe cities is no leſs amazing than their number.

Pekin is not to be compared to Nankin, or as iti s now called, Kiam-nin, which was formerly encloſed within three walls, the outermoſt of which was ſixteen leagues round; and though this city has loſt much of its former ſplendor, yet including thoſe who live in its ſuburbs, and on the canals, it is ſtill more populous than Pekin. The ſtreets are of a moderate breadth, and very well paved; the houſes are low, but cleanly, and the ſhops very richly furniſhed with ſilks, and other coſtly goods. Thither all the curioſities of the empire are brought. There the maſt famous doctors, and the mandarines out of employment, uſually ſettle, on account of the convenience of ſeveral libraries filled with choice of good books. Their printing is fairer, their artificers more ſkillful, the language more polite, and the accent ſmoother than elſewhere. Beſides the river Kiam, on which it is ſituated, is the largeſt, deepeſt, and moſt navigable in the whole empire.

Nankin is famous for what is called the China tower. Of which it may be proper to obſerve, that there is without the city a houſe named by the Chineſe, The Temple of Gratitude, built 300 years ago by the emperor Yonlo. It is erected on a maſſive baſis built with brick, aud ſurrounded with a rail of unpoliſhed marble. Round it are ten or twelve ſteps, by which you aſcend to the lowermoſt hall, the floor of which ſtands one foot higher than the baſis, leaving a walk two feet wide all round it. The front is adorned with a gallery and ſome pillars. The roofs, which in China are generally two, one next the top of the wall, and a narrower over that, are covered with green ſhining tiles; and on the inſide the ceiling is painted, and formed of little pieces differently wrought one within the other, and this the Chineſe eſteem very ornamental. Indeed ſuch a medley of beams, joiſts, rafters, and pinions, ap-

pear ſurpriſingly ſingular, from our judging that ſuch a work muſt be very expenſive: but it only proceeds from the ignorance of the workmen, who are unacquainted with that noble ſimplicity, which renders our buildings at once ſolid and beautiful.

The hall has no other light than that admitted at the doors, of which there are three very large ones, that open into the China tower. This laſt ſtructure joins to the temple, and is of an octagonal figure, each ſide fifteen feet wide. A wall in the ſame form is built round it, at the diſtance of two fathoms and a half, and being of a moderate height, ſupports one ſide of a penthouſe which iſſues from the tower, forming a pretty kind of gallery. The tower is nine ſtories high, each ſtory being adorned with a cornice three feet wide at the bottom of the windows, and diſtinguiſhed by little penthouſes like the former, but narrower, and like the tower, decreaſing in breadth as they increaſe in height. The wall which, at the bottom, is at leaſt twelve feet thick, and above eight feet and a half at the top, is all over incruſted with coarſe China ware, which has in a great meaſure retained its beauty, though the tower has been erected three hundred years. The ſtair caſe within is narrow, and the ſteps high. Each ſtory has a room with a painted ceiling, and in the walls of the upper rooms are ſeveral ſmall niches, in which are carved idols gilt. The firſt floor is the moſt lofty, and all the reſt of an equal height. This tower, from the bottom of the baſe to the top of the cupola riſes at leaſt two hundred feet from the ground. Towers of the ſame kind are erected in almoſt every city, and are ſome of their greateſt ornaments.

Nankin was once famous for the largeneſs of its bells; but their weight brought the whole ſteeple to the ground. One of theſe which is ſtill entire, is eleven feet in height, and that of its ear is two feet, and its outward circumference is twenty-two feet,

But this is nothing, when compared with ſeven bells at Pekin, caſt 300 years ago, each of them weighing 120,000 pounds; theſe are eleven feet wide, forty round, and twelve high, beſides the ear, which is at leaſt three feet: but as much as their bells exceed ours in ſize, ours exceed theirs in ſound; which is perhaps chiefly owing to their clappers being of wood. Theſe bells are uſed to diſtinguiſh the watches of the night, of which they uſually reckon five. They begin the firſt with ſtriking once, which they repeat a few moments after, and thus continue till the ſecond watch, when they ſtrike two ſtrokes; at the third watch they ſtrike three, and ſo on; ſo that theſe bells ſerve as ſo many repeating clocks, which every minute inform you of the time of night. For the ſame purpoſe they in the ſame manner beat very large drums.

Of all the public works in China, none do the people ſo much honour as their canals and bridges; nor is any thing more worthy of the attention of the curious. [By means of theſe canals the whole trade of the empire is carried on, with the advantage of water carriage, and in this manner one may travel from Canton, the moſt ſouthern city, to Pekin the moſt northern, without travelling above one day by land. This, which is called the great canal, is 160 leagues in length. The number of theſe canals is very ſurpriſing; they are often lined on each ſide to the height of ten or twelve feet, with fine ſquare ſtone, and in ſome places with a kind of marble of the colour of ſlate. The banks of ſome of them are twenty or twenty-five feet high on each ſide, and ſome extend above ten leagues together in a ſtraight line. But what moſt charms the eye is the great number of beautiful imperial barks, loaded with the beſt productions of different provinces; many of them eighty tons burthen.]

As in an extent of 400 leagues in length, the earth cannot be every where level, there are ſeveral cata-

racts, where the water is precipitated with greater or leſs violence, according to the difference of the level; but the induſtry of the Chineſe has found out a means of remedying the inconveniences that might ariſe from them with reſpect to navigation. At each of theſe waterfalls live a number of men, who are employed in raiſing the barks. Theſe having drawn cables to the right and left, to lay hold of the veſſel, in ſuch a manner that it cannot eſcape from them; they have ſeveral capſterns, by the help of which they raiſe it by little and little, till it be in the upper canal, and in a condition to continue its voyage.

In ſome places where the waters of two canals have no communication, they have a method of making the boats paſs from one to the other, though the level may be above 15 feet different. At the end of the canal they have built a double ſloping bank of free-ſtone, which uniting at the top, extends on both ſides to the water of each canal. The bark is hoiſted up the ſlope by means of ſeveral capſterns, till being raiſed to the top, it ſlides down the other bank, like an arrow ſhot from a bow, and entering the other canal ſkuts away with prodigious ſwiftneſs. There are no ſuch obſtructions in the grand canal, and, indeed, the emperor's barks, which are as large as our frigates, could not be thus raiſed.

[These canals are at proper diſtances covered with bridges of three, five, or ſeven arches; that in the middle is ſometimes 36, and even 40 feet wide, and ſo high that barks may paſs through without taking down their maſts; thoſe on each ſide are ſeldom leſs than 30, and diminiſh in proportion to the ſlopings of the bridge. Some of theſe bridges have but one arch, which is ſometimes ſemi-circular, and built of arched ſtones, five or ſix feet long, and only five or ſix inches thick. Theſe arches not being thick at the top, cannot be ſtrong; but then carts never paſs over them; for the Chineſe make uſe of porters to carry their bales. Several bridges have three or four great ſtones

from 12 to 18 feet long placed on piers, like planks. There are a conſiderable number of this ſort neatly built over the great canal, whoſe piers are ſo narrow, that theſe bridges ſeem to hang in the air.

Many of theſe bridges are very handſome: one two leagues and a half from Pekin, was one of the fineſt that ever was ſeen, before part of it was broken down by a land flood. The whole was of white marble. On each ſide were ſeventy pillars, ſeparated by cartridges of fine marble, curiouſly carved in flowers, foliages, birds, and ſeveral ſorts of animals. On each ſide of the entrance at the eaſt end were two lions of an extraordinary ſize, on marble pedeſtals, with ſeveral lions of ſtone, ſome climbing on the backs of the great ones, ſome getting off them, and others creeping between their legs. At the weſt end ſtood on marble pedeſtals, the figures of two children, carved with the ſame ſkill.

One of the moſt extraordinary bridges is built over the point of an arm of the ſea. It is 2500 Chineſe feet in length, and 20 in breadth. It is ſupported by 252 ſtrong piers, 126 on each ſide. All the ſtones are of the ſame bigneſs, as well thoſe laid from pier to pier, as thoſe that are laid croſswiſe. It is difficult to conceive how ſtones of ſuch an enormous ſize ſhould be placed with ſuch regularity, or even raiſed to the top of ſuch high piers.

In the way leading from Han-tchong-fou to the capital, the Chineſe have levelled mountains, and made bridges from one mountain to another, and when the vallies were too wide, they erected pillars to ſupport them; theſe bridges which form part of the road, are ſo high, that one cannot look down without horror: four horſemen can ride abreaſt upon them, and for the greater ſecurity, they have rails on each ſide.]

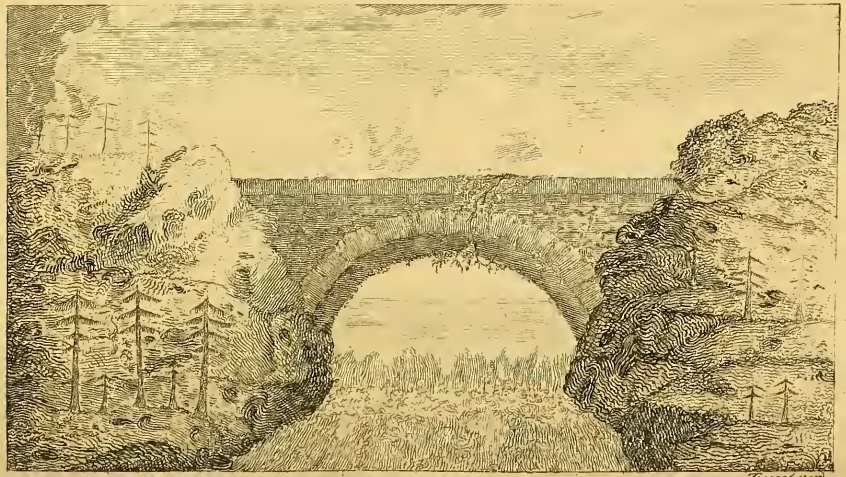
[Kircher obſerves, that in the ſame province is a bridge of one arch, extending from mountain to mountain, whoſe length is 400 cubits, and its per-

pendicular height 500 above the Saffron river, which runs under it. Of this laſt aſtoniſhing ſtructure a better idea may perhaps be formed from the annexed plate, than from the moſt accurate verbal deſcription.]

To theſe extraordinary inſtances of induſtry, it will be proper to add, that the road from Signanfu to Hamtchoum, is ſaid to be one of the ſtrangeſt pieces of work in the world. I have been told, that upon the ſide of ſome mountains that are perpendicular, and have no ſhelving, the inhabitants have fixed large beams into them, upon which they have formed a kind of balcony without rails, extending along the ſides of ſeveral mountains. Thoſe unuſed to theſe kind of galleries, cannot travel over them without great apprehenſions; but the people of the place who have mules uſed to theſe roads, travel with as little fear and concern over theſe ſteep and hideous precipices, as they could do in the plaineſt heath.

One cannot imagine the care that is taken of the common roads, theſe are as fine as poſſible, and are generally 80 feet broad. At about a mile and a half diſtance from each other, are erected wooden ſtructures about 30 feet high, reſembling triumphal arches, with three gates, over which is wrote upon a large frieze, in characters of an extraordinary ſize, the diſtance from the place you left, and how far it is to the town to which you are going.

The origin of the empire of China is as obſcure as the ſource of thoſe rivers that can ſcarce be diſcovered. The vulgar hiſtory of its monarchy is indeed manifeſtly falſe, ſince forty thouſand years are ſuppoſed to have paſſed ſince its foundation: but according to their regular hiſtory, which none of their learned men ever queſtioned, China has had its kings for above four thouſand years. It ſeems probable that the children or grand children of Noah diſperſed themſelves into Aſia, and at length penetrated into the moſt weſterly part of China, where they



A REMARKABLE BRIDGE THAT JOINS TWO MOUNTAINS.

lived at the beginning in families, and the kings were fathers, to whom a long ſucceſſion of years, abundance of flocks, and other paſtoral riches, added authority. The foundation of the monarchy was laid by Fohi, whoſe wiſdom, power, reputation and virtue, together with his great age, made the people liſten to him as to an oracle. He regulated all private as well as political, and religious affairs; thus the ſtate ſoon became in a flouriſhing condition. His ſubjects at firſt poſſeſſed the province of Honan, and ſome years after all the lands and territories that extend as far to the ſouth as the ſea.

The people now principally applied themſelves to the education of their children, and to agriculture, for which they had the higheſt eſteem; they were laborious to exceſs. The judges and governors of provinces were grave and ſober, and by the equity of their deciſions gained the love and reſpect of all the people; while the emperor placed his higheſt felicity in rendering his ſubjects happy, and did not ſo much conſider himſelf the ſovereign of a grand empire, as the father of a numerous family. By this means the Chineſe acquired ſuch reputation, that they were conſidered by all the neighbouring nations as the oracles of wiſdom; and it is probable that from their firſt origin they conſidered themſelves as ſuperior to all other men; an opin on which they ſtill entertained after they had ſuffered as great revolutions in morals as in politics; and became ſo vain, that they fancied heaven had placed them in the centre of the univerſe to give laws to mankind, the wretched outcaſts who had been placed on the extremities of the creation, and who had ſcarcely the human form. But perceiving the Europeans inſtructed in all the ſciences, they were ſtruck with aſtoniſhment. How can it be poſſible, ſaid they, that a people ſo far remote from us, ſhould have any wit or capacity? they have never peruſed our books; they were never inſtructed by us, and yet like us,

they ſpeak and reaſon right. On ſeeing our ſtuffs, clocks, watches, and mathematical inſtruments, their ſurprize encreaſed; for they had imagined that expert artificers were no where to be found but in China. They ſaw that we were not ſo barbarous as they had imagined, and in a joking way cried, "We ſuppoſed "all other people to be blind, and that nature had "beſtowed eyes upon none but the Chineſe; that is "not univerſally true; for though the Europeans "do not ſee ſo clearly as we, they have at leaſt each "of them one eye."

The countenance, air, language, diſpoſition and manners of the Chineſe, differ not only from ours, but alſo from thoſe of all other nations. Of the perſons of the Chineſe in general we may form a pretty diſtinct idea, by conſidering that they entertain of beauty. They would have a man to be tall and fat, with a broad forehead, ſmall eyes, a ſhort noſe, great ears, a mouth of a middling ſize, a long beard, and black hair. They are naturally as fair as we, eſpecially towards the north; but their faces being continually expoſed to the ſun, commonly renders them as tawny as the Portugueſe in the Indies. Thoſe in the ſouthern provinces are of an olive complexion. The learned, eſpecially if of baſe extraction, never pare the nails of their little fingers, letting them grow an inch long or more, to ſhew that they are not driven by neceſſity to work for their living.

The men ſhave their heads all over, except the crown, where they ſuffer a long lock to grow; but they continually wear a bonnet or cap, which civility forbids their pulling off. That worn in ſummer is in the form of a cone, round below and above terminating in a point. It is lined with ſatin, and the top covered with a fine mat, much worn in the country: to which they add a piece of red ſilk, that falls round about it and reaches to the edges; but when they walk, this ſilk flows irregularly on all ſides, and the continual motion of the head gives it

a particular pleaſing grace. Sometimes inſtead of ſilk they wear long hair of a vivid ſhining red, and this is more eſpecially uſed when they ride. This hair grows upon the legs of certain cows, and is naturally white; but they give it a tincture that makes it dearer than the fineſt ſilk. In winter they wear a pluſh cap, bordered with ſable or fox-ſkin; the reſt is of fine black or purple ſatin, covered with a flake of red ſilk like ſatin. Nothing can be handſomer than their caps; but they are ſo ſhallow, that they always diſcover the ears. When the mandarines are dreſſed in their formalities, the upper part of the bonnet has a diamond, or ſome other precious ſtone ill cut, but inchaſed in a gold button very curiouſly wrought.

Their habit conſiſts of a veſt that reaches to the ground, the ſkirts or ſides of which are folded before, in ſuch a manner that the uppermoſt is extended to the left ſide, where it is faſtened by four or five gold or ſilver buttons. Their ſleeves are wide towards the ſhoulder, but grow narrow to the wriſt. They in a manner cover the whole hand, leaving nothing to be ſeen but the fingers ends. They keep the veſt cloſe about the body with a broad ſilk ſaſh, the two ends of which hang down to their knees. The Tartars ſtick a handkerchief to it on each ſide, with a ſheath for a knife and fork; a purſe, a tooth-pick, and other things. In ſummer they have the neck quite bare; but in winter they cover it with a ſatin collar faſtened to the veſt, or with a tippet of ſable or fox ſkin, about three or four fingers broad, faſtened before with a button.

Over this they wear an upper garment with ſhort wide ſleeves like thoſe of the barriſters gowns; the ſtudents wear them very long; but the gentlemen, and eſpecially the Tartars, have them ſhort. As for their under garment, they uſe in ſummer, only a ſingle pair of drawers of white taffety, under a very broad ſhort ſhirt of the ſame ſtuff; but in winter they

have a linen ſhirt, and under it breeches of coarſe ſatin, quilted with cotton or raw ſilk. But what appears more extraordinary, the Chineſe are always booted, and when any one pays them a viſit, they make them wait till they have drawn them on. The form of theſe boots is ſomewhat different from ours: thoſe made for riding long journeys are of leather, or thick, black, pinked cotton; but in the city they uſually wear them of ſatin, with a coarſe border of pluſh or velvet upon the knee; beſides they have no heels. Theſe boots are ſo extremely hot and cumberſome in ſummer, that no people beſides the Chineſe would be able to endure them, and indeed the working people ſcarce ever wear them. Theſe people in public, and perſons of quality within doors, inſtead of ſhoes, wear a kind of ſlippers of black linen, or ſome pretty ſilk, made to fit cloſe to the foot by a border that covers the heel. Beſides their uſual garments they ſometimes travel in an upper coat of a kind of green oil-cloth made of coarſe taffety. The mourning habit is ſomewhat ſingular, the bonnet, veſt, ſurtout, ſtockings and boots being made of white linen, and from the prince to the handicraftsman, none dare wear any other colour.

Ridiculous as this dreſs may appear to us, ours appears much more extravagant to them; in particular the large curling peruke is a conſtant ſubject of ridicule; on this account they look upon us as no wiſer than a fooliſh ſet of people, who for want of a beard, ſhould get an artificial one clapped to their chin, that ſhould reach down to their knees. This phantaſtical head-dreſs, ſay they, with that prodigious heap of curled hair may be proper upon the ſtage, for a man that would repreſent the devil: but no perſon can have the form of a man who is thus diſguiſed. On the other hand, nothing can perſuade them that the diſcovery of long ſhanks, with a ſtocking drawn ſtraight, and cloſe breeches, can look either grave or handſome.

As to the women, they have little eyes, ſhort noſes, and pretty fair complexions, which they take great care to preſerve. A little collar of white ſatin faſtened to a veſt covers the neck all over. Their hands are always hid in long ſleeves. Their head-dreſs uſually conſiſts of ſeveral locks buckled up, and interlaced with flowers of gold and ſilver. They, as well as the men, wear a long veſt of red, blue or green ſatin or cloth of gold; but the elderly ladies dreſs in purple or black. Over this they have an upper garment, the ſleeves of which are extremely wide, and trail upon the ground, when they have no occaſion to hold them up. But what diſtinguiſhes them from all the women in the world, is the ſmallneſs of their feet, in which lies the moſt eſſential part of their beauty.

The girls are no ſooner born, than the nurſes take care to tye their feet extremely hard, for fear of their growing; but what appears moſt ſurprizing is, that this violence offered to nature, does not ſeem to impair their health. Their ſhoes of ſatin, embroidered with gold, ſilver, and ſilk, are extremely neat; and though they are exceedingly ſmall, yet they ſtudy to ſhew them as they walk; for walk they do, though one would ſcarce believe it poſſible, and indeed would willingly walk all day long, had they the liberty to go abroad.

When perſons of quality pay viſits, when they are upon journeys, or when they wait upon the emperor, they always appear with a grandeur that fills a ſtranger with aſtoniſhment. The mandarines richly dreſſed, are carried in an open gilt ſedan, upon the ſhoulders of eight or ſixteen perſons, accompanied by all the officers of the tribunal, who ſurround them with umbrellas, and other marks of their dignity. Some walk two and two before them, bearing chains, rods and eſcutcheons of varniſhed wood, upon which are in large gold characters all the titles of honour annexed to their places of truſt, with a baſon on

which they beat a certain number of ſtrokes, according to the rank they bear in the province. Other officers follow in the ſame order, and ſometimes four or five gentlemen on horſeback bring up the rear.

Thoſe that belong to the army commonly go on horſeback, and if they are of conſiderable rank, appear at the head of 25 or 30 men well mounted. The princes of the blood at Pekin, are preceded by four of their officers, and followed by a ſquadron of troops that march without order. The domeſtics wear no liveries, but according to the quality of their maſter are dreſſed in black ſatin or painted linen. Though their horſes are neither fine nor well managed their trappings and harneſſes are very magnificent; the bit, bridle, and ſtirrups are gilt, or elſe of ſilver. Inſtead of leather they make bridles of two or three twiſts of courſe pinked ſatin two fingers broad. Under the horſe's neck hang two great taſſels of that curious red hair they wear on their bonnets, which are faſtened to two very large braſs buttons, gilt or waſhed with ſilver, hung at rings of the ſame metal.

The mandarines appear with the greateſt magnificence when they travel by water: their barges are of a prodigious ſize adorned with carving, painting, gilding, and decorated with their arms, flags, and ſtreamers.

The emperors of China never appear in public without that ſplendor that may be neceſſary to attract the reſpect and veneration of the people. They formerly ſeldom ſhewed themſelves; but the Tartars, who at preſent poſſeſs the throne, take more popular meaſures. The preſent emperor never marches, but at the head, or in the midſt of an army, accompanied by all the lords of the court. Nothing is to be ſeen but ſilks, gildings, and precious ſtones: the arms the harneſs of the horſes, the umbrellas, the ſtreamers, and a thouſand other badges of the royal dignity, or of the particular quality of the princes, ſparkle

every where. Every one, on theſe occaſions, knows his reſpective rank, and that man would loſe his head, or at leaſt his fortune, who ſhould preſume to diſcompoſe the order of the march.

When he takes a progreſs through the provinces of the empire, he commonly rides poſt, attended by ſome officers who are his confidents, and a few guards; but in all the cities, and at all the difficult paſſages, ſo many troops are drawn up in order of battle, that he ſeems to ride poſt haſte through an army.

He ſometimes goes into Tartary to take the diverſion of hunting, when he is attended by an army of 40,000 men, who endure great hardſhips, and in one of theſe toilſome huntings there ſometimes die more horſes than he would loſe in a pitched battle; but he eſteems the loſs of 10,000 horſes as nothing. He is ſometimes attended by thirty or forty petty Tartarian princes who come to pay him tribute, and on theſe occaſions the train, habits, and tents of the mandarines are ſurpriſingly magnificent.

In nothing does the emperor diſplay greater ſplendor than in the pomp with which he goes to the temple, to offer ſacrifices to heaven. The particulars of the proceſſion have been given by Father Magalhens, and are the more worthy to be repeated here, as the order obſerved in all public ceremonies in China, is ſo regular, that the very emperor dares not add or diminiſh the leaſt article. It begins with twenty-four trumpets, adorned with gold coronets, and twenty-four drums, each ranked in two files; twenty-four men with ſtaves ſix or eight feet long, varniſhed and gilt, follow in the ſame order. Then come 100 ſoldiers bearing halberts, on each of which is a ſemicircle of iron, in the form of a creſcent, followed by 100 ſerjants at mace, and two officers bearing pikes painted with red varniſh, with flowers, and figures in gold. Then appear 400 lantherns curiouſly wrought, 400 flambeaux of a gilt wood that flames like our

torches, 200 lances charged with huge tufts of ſilk, twenty-four banners on which are painted the ſigns of the Zodiac, and fifty ſix others that repreſent the celeſtial conſtellations: there are alſo to be ſeen 200 large fans, with the figures of dragons and other animals; 24 umbrellas ſtill more magnificent, and a kind of beaufet filled with utenſils of gold, and borne by the officers of his palace. The emperor then appears on horſeback, richly dreſſed, ſurrounded by the white horſes, whoſe harneſs is covered with gold and precious ſtones, and by 100 of his life-guards and pages, who bear an umbrella that ſhades him and the horſe, and dazzles the ſight with all the ornaments that man could poſſibly invent. The emperor is followed by all the princes of the blood, by the mandarines of the firſt order, by the viceroys and principal lords of the court, all in their formalities. After them appear 500 young gentlemen of quality, attended by 1000 footmen, dreſſed in carnation ſilk bordered with flowers, and ſpotted with ſtars of gold and ſilver. Immediately after appear thirty-ſix bearing an open triumphal chariot, and 120 bearers ſupport another cloſe one, ſo large, that it might be taken for an entire apartment. Then come four chariots, the two firſt drawn by elephants, and the other two by horſes, each of theſe carriages is guarded by a company of fifty men: the charioteers of the four laſt are richly dreſſed, and the elephants as well as the horſes are covered with embroidered houſings. At length this pompous cavalcade is cloſed by 2000 mandarine officers, and 2000 officers of the army all in rich habits, and marching with a ſolemn gravity. The court is not at much expence for this pomp; for whenever the emperor is pleaſed to make known his intention to offer ſacrifice, they are always ready to attend him.

But notwithſtanding this parade, the houſes of the great have neither looking-glaſſes, tapeſtry, hangings, nor wrought chairs; and even gildings are only

uſed in the apartments of the emperor and princes of the blood: all their magnificence conſiſts in their cabinets, tables, and varniſhed ſkreens, in their pictures, which are not very extraordinary, and in having ſeveral pieces of white ſatin inſcribed with a moral ſentence on each in large characters, hung here and there in the chamber. Beſides theſe, porcelain or China ware is the ornament of every houſe; it is found on the tables, ſide-boards, and even in the kitchen; for theſe are the ordinary veſſels, out of which they eat and drink. There are likewiſe many huge flower-pots of it. The very architects cover roofs with it, and ſometimes make uſe of it to incruſt buildings.

The Chineſe painters are very deficient in the art of drawing, particularly of human figures, and they have a very imperfect knowledge of perſpective. Though ſtrangers are not admitted into the bed-chambers, yet their beds are very fine; in ſummer they have taffety curtains powdered with flowers, trees, and birds, in gold, ſilk, and embroidery. Others have curtains of the fineſt gauze. In winter they make uſe of coarſe ſatin worked with dragons, and other figures; and their counterpanes are in the ſame taſte. They ſleep on thick cotton quilts inſtead of feather beds; and their bed-ſteads are joiner's work, ſometimes finely wrought in figures.

The emperor's authority is unbounded: he is almoſt adored by his people, who ſtile him the ſon of heaven, and the only maſter of the world. His words are conſidered as oracles; he is ſeldom ſeen, and never ſpoke to but on the knee. In which poſture the grandees of the court, the princes of the blood, nay, his own brothers bow to the ground, not only when he is preſent, but even before his throne. All places in the empire are at his diſpoſal, he confers them on whom he thinks fit, and none of them are ever ſold; honeſty, learning, long experience,

and a grave and ſober behaviour are the only qualifications in the candidates; but if he diſlikes their management, he diſmiſſes them without ceremony. He has even the liberty of chuſing his ſucceſſor, whom he may nominate not only from the royal family, but from amongſt the pooreſt of his ſubjects. The old law-givers have from the firſt foundation of the government, made it a ſtanding maxim, that a king is the father of his people, and not the maſter of ſlaves. This title they therefore eſteem the greateſt honour.

Yet every mandarine may tell the emperor of his faults, provided it be in a ſubmiſſive manner: and if he has any regard for his reputation, the manner in which their hiſtories are written, is alone ſufficient to keep him in due bounds. A certain number of men, who from their learning and impartiality are choſen to this office, obſerve all his words and actions, having ſeparately wrote their remarks without conſulting each other, on a looſe ſlip of paper, each puts it through a chink into an office appointed for that purpoſe. "Such a day, ſay they, his behaviour "was unſeaſonable and intemperate; he ſpoke after "a manner that did not become his dignity. The "puniſhment he inflicted on ſuch an offender, was "rather the reſult of paſſion, than of juſtice." Or "elſe, "He gave ſuch and ſuch marks of his love "to his people. Notwithſtanding the commenda-"tions of his flatterers, he was not puffed up, but "behaved with his uſual modeſty; his words were "tempered with ſweetneſs."

That theſe men may be neither biaſſed by fear nor hope, this office is never opened during the prince's life, or while any of his family ſit on the throne: but when the crown goes to another line, which often happens, theſe looſe memoirs are gathered together, and by comparing them they compoſe the hiſtory of that emperor, to propoſe him as an example to poſterity, if he has acted wiſely, or to

expoſe him to the public cenſure, if he has been negligent of his own duty, or the good of his people.

The emperor has two ſovereign councils; one compoſed of the princes of the blood alone, and the other into which the miniſters of ſtate are alſo admitted. Beſides theſe there are at Pekin ſix ſovereign courts, whoſe authority extends over all the provinces of China, and who have different apartments aſſigned them. One preſides over all the mandarines; another has the management of the treaſury, and the care of raiſing the taxes: another has the care of religion, arts, ſciences, and foreign affairs; another preſides over the army; another over the public buildings and palaces, and another takes cognizance of all criminals. In each of theſe courts is a cenſor, who, though he is not of the council, is preſent at all the aſſemblies, and accuſes the mandarines for the faults they commit both in their private capacities and in the execution of their office. 'Tis ſaid, that he who undertakes this office can never accept of another, that the hope of preferment may never tempt him to be partial to any one, nor the fear of loſing his place deter him from accuſing the guilty. Of theſe officers even the princes of the blood ſtand in awe.

The provinces are under the immediate inſpection of two ſorts of viceroys; one ſort has the government of only one province; and the other have under their juriſdiction, two or three, and ſometimes four provinces, all of whom have courts of the ſame nature as thoſe of Pekin, but are ſubordinate to them. The viceroy, in whom reſides the imperial authority, convenes the principal mandarines of his province to take cognizance of the good or bad qualities of the governors, lieutenants, and inferior officers, and privately informs the emperor of thoſe who miſbehave themſelves, who are either deprived of their offices or cited to appear and juſtify

their conduct. On the other hand the power of the viceroy is counterpoiſed by that of the great mandarines, who may accuſe him when he acts inconſiſtently with the good of the public, and even the people when oppreſſed by him, may petition the emperor for his removal. The leaſt inſurrection is laid at his door, which if it continues three days he muſt anſwer for at his peril. It is his fault, ſay the laws, if diſturbances ſpring up in his family, that is, in the province over which he has the charge.

[Cauſes are generally decided and ſentence given by a ſingle mandarine, who, after a ſhort proceſs, and the examination of both parties, orders the loſer to be baſtinadoed, either for carrying on an unjuſt proſecution, or maintaining a cauſe contrary to equity. This is the common puniſhment for the meaner ſort; but cannot be inflicted on a mandarine, till he is deprived of his office.

The next puniſhment is a collar, made of two pieces of wood hollowed in the middle, and ſmaller or greater, according to the nature of the crime; this is put on the delinquent's neck, and ſealed with the ſeal of the tribunal with a piece of paper denoting the nature of the crime, and the duration of the puniſhment.]

Theſe, except impriſonment, are all the puniſhments, which the Chineſe laws permit the mandarines to inflict on criminals: they may indeed condemn to exile; but their ſentence muſt be examined by the ſupreme courts. The capital puniſhments are ſtrangling. Mean and ignoble perſons are beheaded; for in China the ſeparation of the head from the body is diſgraceful. On the contrary perſons of quality are ſtrangled, which is a more honourable death: but if their crimes are very great, they are puniſhed like mean perſons, and ſometimes their heads are cut off, and hung on a tree in the highway. Rebels, traitors, the children who murder a parent, and the ſervants who murder their maſter are cut in

pieces. After the executioner has tied them to a poſt, he cuts the ſkin of their foreheads, and tears it by force till it hangs over their eyes, that they may not ſee the torments they are to endure. Afterwards he cuts off the fleſh from their bodies wherever he thinks fit, and when tired of this barbarous employment, he leaves them to the tyranny of their enemies, and the inſults of the mob.

As the emperor is conſidered as the father of his people, the greateſt reſpect is paid to the parental authority, and one cannot imagine how far this firſt principle of nature is carried. There is no ſubmiſſion, no point of obedience which a father cannot command, he is an abſolute ſovereign in his own family while he lives, and at his death, is honoured as a God. He is not only abſolute maſter of his eſtate, which he may diſtribute to whom he pleaſes; but alſo of his concubines and children, whom he may even ſell to ſtrangers, if their behaviour diſpleaſes him; and if a father accuſes his ſon of any crime before a mandarine, there needs no proof of it; for if a father complains, they make no doubt but that the ſon is in the fault. If a ſon is ſo wicked as to mock his parents, or if he arrives at ſuch a height of madneſs as to lay violent hands on them; the province where it is done is alarmed: the emperor himſelf judges the criminal: all the mandarines near the place are turned out, eſpecially thoſe of that town, who have been ſo negligent in their inſtructions. The neighbours are all reprimanded for neglecting, by former puniſhments, to ſtop the iniquity of the criminal before it aroſe to ſuch a height; for they ſuppoſe ſuch a diabolical diſpoſition muſt have ſhewn itſelf on other occaſions, and that it is impoſſible to arrive at ſuch a pitch of wickedneſs at once. As to the criminal, they cauſe him to be cut in a thouſand pieces; they burn his mangled corpſe, deſtroy his houſe to the ground, and even thoſe that ſtand near it, and ſet up monuments and memorials of ſo horrid an action.

To preſerve peace and order, the utmoſt modeſty and civility are inculcated; they have preſcribed forms of ſalutation and addreſs, and in paying viſits a great number of troubleſome ceremonies, kneeling, cringing and geſtures are to be obſerved. Their feaſts are ceremonious even to the moſt extravagant and ridiculous exceſs.

Every gueſt has a ſeparate table without table-cloth, napkin, knife or ſpoon; for every thing is ready to cut their hands; and they never touch any thing but with two little inſtruments tipped with ſilver, which the Chineſe handle very dexterouſly. They begin their feaſts with drinking wine, which is given to every gueſt at one and the ſame time, in a ſmall ſilver or China cup, which all the gueſts lift with both hands as high as their heads, thus preſenting their ſervice to each other without ſpeaking, and inviting each other to drink firſt. After the firſt cup a large veſſel of haſhed meat is ſet on the table. Then every one obſerves the motions of the maſter of the feaſt, according as he gives the ſign, they take their two little inſtruments, brandiſh them in the air, and after twenty different motions, ſtrike them into the diſh, from which they bring up a piece of meat, which muſt neither be eaten too haſtily nor too ſlowly: in all this you muſt obſerve time, that all may begin and eat at once. Soon wine is again brought, which is drank with the ſame ceremonies as before. Then comes a ſecond meſs, which they dip into as into the firſt, and thus the feaſt is continued, drinking between every mouthful, till there have been twenty or twenty-four different diſhes at table, and they have drank as many cups of wine; but they drink as little as they will at a time, and their wine is ſmall. When all the diſhes are ſerved, no more wine is brought, and the gueſts may take out of any of the diſhes before them; but it muſt be done when the reſt of the gueſts take out of ſome of the diſhes; for order and uniformity are held ſacred.

At this time they bring in rice and bread; for as yet nothing but meat has been brought; they alſo bring fine broths made of fleſh or fiſh, in which the gueſts may mingle their rice. They ſit at table grave and ſilent, till the maſter ſeeing them all done gives the ſign to riſe, on which they retire into the hall or garden; but in about a quarter of an hour return, when they find the tables covered with ſweet-meats and dried fruit, which they keep to eat with their tea. This entertainment is followed by the entrance of a company of ſtrollers, who act a long tedious play.

The Chineſe have alſo their ſolemn feaſts, which they celebrate with great pomp. One of the principal of theſe is on the 15th day of the firſt month, called the feaſt of lanthorns, from the multitude and grandeur of the lanthorns exhibited in the evening; many grandees retrenching every year ſome-things from their tables, apparel, and equipage, to ſhew the greater magnificence in the lanthorns uſed on this occaſion, ſome of which coſt 2000 crowns. The largeſt are above twenty feet in diameter, and are lighted by an immenſe number of wax candles and lamps: but thoſe that are more common are of a middling ſize. Theſe are generally compoſed of ſix faces, or panes, each of which has a frame of varniſhed wood adorned with gildings, four feet high, a foot and a half broad, covered on the inſide with fine tranſparent ſilk, on which is painted flowers, trees, rocks, and ſometimes human figures. The painting is very curious, the colours lively, and the wax-candles give the painting a beautiful ſplendor. Theſe ſix pannels joined together, compoſe an hexagon, ſurmounted at the extremities by ſix carved figures that form its crown. Around it are hung broad ſtrings of ſatin of all colours, with other ſilken ornaments, that fall upon the angles without hiding the light or the pictures. The feaſt of lanthorns is alſo celebrated by bonfires and fireworks,

which though very agreeable, are far from being ſo fine as ſome authors have repreſented them.

Notwithſtanding the excellent conſtitution of the Chineſe government which teaches all the rules of civility, the people are far from being remarkable for humanity add integrity. Though gaming be forbidden to perſons in all ranks, it does not hinder the Chineſe from playing ſo long till they have loſt all their eſtate, their houſes, their children, and their wives, which they ſometimes hazard on a card; for there is no degree of extravagance to which avarice will not carry them; but they take great care to conceal their gaming.

The men do not follow their own taſte in the choice of a wife; for they never ſee her before-hand, but take her parents word, or that of ſome old women, who are a kind of inſpectors, and are employed for that purpoſe; but are in general in fee with the girl's parents, who reap an advantage from their daughter's being thought beautiful, witty, or genteel: for as the Chineſe buy their wives, they give more or leſs, according to their ſuppoſed good qualities. The parties having agreed on the price, the contract being made, and the money paid down, both ſides prepare for the marriage. When the day arrives, the bride is carried in a ſumptuous chair, preceded by hautboys, drums and fifes, and followed by her parents, relations and friends. All the portion given by her father is her clothes, and ſome houſhold goods. The bridegroom ſtands at his door richly dreſſed to receive her: he opens the ſedan, and having conducted her into a chamber, delivers her to ſeveral women invited thither for that purpoſe, who ſpend the day together in feaſting and ſports, while the huſband entertains his friends in another room. This being the firſt time in which the bride and bridegroom ſee each other, both, or one of them frequently diſliking their bargain, it is a day of rejoicing to their gueſts, but of ſorrow to themſelves. The wo-

man muſt ſubmit, though ſhe don't like the man ; but the huſband is not always ſo complaiſant; for ſome on opening the chair to receive the bride, repulſed by her ſhape and aſpect, have ſhut it again, and ſent her back to her friends, choſing rather to loſe their money than take poſſeſſion of ſo bad a purchaſe.

When the Tartars in the late war took Nankin, they formed a deſign which made the Chineſe merry, notwithſtanding all their misfortunes. Among the diſorders committed by the victors they endeavoured to ſeize upon all the women of the province, in order to make money of them ; they carried them to that city; and ſhut them up together in the magazines with other goods. As they were of all ages and degrees of beauty, they reſolved to put them into ſacks ; to carry them to market, and to ſell the diſagreeable and the handſome at the ſame price, without the ſacks being opened. Two crowns were the value ſet on each ſack, for which the purchaſer in this lottery was to have the chance of obtaining a woman either in the bloom of youth, a matron, or a wife wrinkled with age. Thus did theſe ſoldiers, ever inſolent in proſperity, abuſe their victory, and ſhew themſelves more barbarous in one of the moſt polite cities in the world than they had been in the deſerts of Tartary.

On the day of ſale there was no want of purchaſers. Some came with the hopes of recovering their own wives and children, who were among the captives, and others were led thither with the flattering expectation that fortune would favour them, and that for ſo trifling a ſum they might obtain a woman blooming with youth and beauty. In ſhort, the novelty of this affair brought a great concourſe from all the adjacent parts. An ordinary fellow who had but two crowns in the world, purchaſed a ſack like the reſt, and carried it off; but was no ſooner out of the crowd, than curioſity, or a deſire to relieve the perſon in his ſack, made him liſten to her entreaties, and he could not forbear to open it. When, to his

amazement and confufion he found it contained an old woman, whom age, grief, and ill treatment had rendered extremely difagreeable. In the firft tranfport of his rage he refolved to throw both the woman and the fack into the river, and thus to comfort himfelf for the lofs of his money, by the barbarous gratification of his revenge on the innocent caufe of his vexation. But fhe inftantly ftopped his hand. Son, faid fhe, be of good cheer, your lot is not fo bad as you imagine ; take care of my life, and I will render your's happy. Somewhat pacified at thefe words, he took her into a houfe hard by, where fhe let him know that fhe belonged to a mandarine of note in the neighbourhood, to whom fhe wrote immediately. He fent her an equipage agreeable to her quality ; fhe carried her deliverer along with her, and was afterwards fo good a friend to him, that he had never reafon to complain of his having laid out two crowns in the purchafe.

But to proceed, a hufband cannot divorce his wife, except for adultery, and in a few other cafes that feldom happen ; the hufband may then fell his wife ; but if he difpofes of her without juft reafon, both the buyer and feller are feverely punifhed : yet the hufband is not obliged to take her again. The Chinefe are generally fo extremely jealous, that they will not fuffer their wives to be a moment in private even with their own brothers. The men may have as many concubines as they pleafe, and their children have an equal claim to the eftate ; they are indeed efteemed the children of the wife, and they accordingly call her mother. She indeed is the fole miftrefs of the houfe ; and the concubines ferve and honour her.

Yet the people who are diftreffed by want are permitted to expofe their children. Thus when the family feels the diftrefs of penury, when the mother falls fick, or when fhe has no milk, it is common to condemn the poor helplefs innocent to perifh in the

ſtreets; and frequently they are ſo void of humanity as to engage their midwives to ſtifle the females in a baſon of water, as ſoon as they are born, In all this the Chineſe, notwithſtanding their boaſted politeneſs, are as ſavage as the untutored Hottentots.

[As the whole frame of the Chineſe government is founded on filial piety, they pay the greateſt honour to their deceaſed parents. The uſual time of mourning is three years; but it is commonly reduced to 27 months, during which they cannot exerciſe any public office: ſo that a mandarine is obliged to quit his government; to live retired, and give himſelf up to grief. The mourning colour is white. The funeral is pompous and expenſive, and a ſon will ſometimes ſell himſelf to buy a magnificent coffin for his father. They are prohibited from burying their dead within the walls of a city, but are permitted to keep them in their houſes, which they often do for ſeveral months, and even years, encloſed in their rich coffins daubed on the inſide with pitch, and without japaned: however, if a ſon does not, at laſt, cauſe the corpſe of his father to be laid in the tomb of his anceſtors, however diſtant it may be, he will loſe his reputation.]

The Chineſe are Pagans of ſeveral ſects; one of the principal of which is compoſed of the worſhippers of Foe or Fo; a religion brought from India. Theſe believe tranſmigration, and their bonzes, or prieſts, who are frequently great hypocrites, groſly impoſe on the credulity of the people. Two of theſe bonzes one day ſeeing two large ducks in a rich farmer's yard, fell on their faces before the door, and burſting into bitter lamentations, the good woman, who ſaw them from the chamber window, came down to aſk the cauſe of their affliction. They informed her, that the ſouls of their fathers inhabited the bodies of thoſe creatures, and that the dread of her killing them, was what they could not ſupport. The woman anſwered that ſhe intended to ſell them,

but as they were their fathers, ſhe would keep them ſafe. But, perhaps, ſaid the bonzes, your huſband will not be ſo charitable, and then if any accident ſhould happen to them it would kill us. At laſt, after a long diſcourſe, the good woman was ſo far moved by their tears and importunity, that to comfort them, ſhe committed the ducks to their care, and allowed them to keep them for ſome time. They took them with the appearance of the greateſt reſpect; and proſtrated themſelves before the unconſcious ducks; but that very evening made an entertainment for ſome others of their order, and the ducks were eaten for ſupper.

They likewiſe get money from the people by public acts of penance, which are ſure to procure them the eſteem and compaſſion of the ignorant multitude. I have ſeen them dragging a long iron chain, as thick as one's arm, and about thirty feet long, faſtened to their neck or legs. Thus it is, ſay they, at every door as they paſs, that we expiate your faults, and ſure this deſerves ſome alms. Others in public places ſtrike their heads with large bricks, till they are almoſt covered with blood. One day I met in the middle of a town, a young bonze, of a good mien, and with ſuch an ingenuous and modeſt look as might eaſily move compaſſion. He ſtood upright in a ſort of ſedan, the inſide of which was like a barrow, full of nails with the points ſticking inwards, ſo that he could bend no way without being wounded. Two fellows were hired to carry him from houſe to houſe, while he endeavoured to excite compaſſion, by telling the people that he was ſhut up in that chair for the good of their ſouls, and was reſolved never to leave it till they had bought all the nails, of which there were above 2000, at the value of ſix-pence each; the ſmalleſt of which, he ſaid, would derive incomparable bleſſings on themſelves and families; ſince their charity would be beſtowed on the god Fo, to whoſe honour, they

were going to build a temple. The bonze directing this diſcourſe to me, I adviſed him to leave his priſon, and go to the temple of the true God, to be inſtructed in heavenly truths, where he might ſubmit to penances leſs ſevere, but more wholeſome. He calmly replied, that he was obliged to me for my advice; but would be much more ſo, if I would buy a dozen of his nails, which would certainly procure me a good journey. Here, hold your hand, ſaid he, take theſe, on the faith of a bonze, they are the beſt in all my ſedan for they prick me the moſt, yet you ſhall have them at the ſame rate, at which I ſell the others. The tone in which he uttered theſe words would, on another occaſion, have made me laugh; but I left him with a mixture of pity and contempt.

The Chineſe are, however, ſometimes weary of paying uſeleſs addreſſes to their idols, which are very numerous: for it often happens, that if after worſhipping them a great while, the people do not obtain the bleſſing they deſire, they uſe them in the moſt reproachful manner; ſome load them with hard names, and others with hard blows: We lodge you, ſay they, in a magnificent temple, we cover you with gold, and offer to you food and incenſe, and after all you are ſo ungrateful as to refuſe our requeſts. They then tie the idol with cords, pluck it down, drag it along the ſtreets, through all the mud and dunghills. Yet if they ſoon after obtain their deſire, they then take the idol, and with great ceremony carry it back, and place it again on its niche, after they have waſhed it clean, fallen down before it, and made excuſes for what they have done; promiſing that if it will forget what is paſt, they will gild it again.

Theſe ſects are, however, only tolerated; the religion of the court, and that of the mandarines, conſiſts in following the precepts and doctrines of Confuſius, an excellent moral philoſopher, and thoſe of the other ſages of antiquity; which they have

intermixed with many idolatrous and ſuperſtitious cuſtoms. They are far from abſtaining from fleſh, and almoſt all the people, not only feed on the animals that are uſually eaten in other countries; but on cats, dogs, and horſes; and even on ſuch creatures as die of themſelves; though their principal food is hogs.

The Chineſe in writing do not uſe pens made of quills, like the Europeans, nor canes or reeds like the Arabians, nor crayons like the Siameſe; but only hair pencils. When they ſit down to write, they have upon the table a piece of poliſhed marble, with a hollow at one end that contains a little water, into which dipping a ſtick of Indian ink, they rub it upon the ſmooth part of the marble, and into the liquid ink thus made, dip their pencil. Every word has a different character; for they have no idea of expreſſing ſounds on paper, by the letters of an alphabet. They write from the right to the left, and end their books where we begin ours; ſo that our laſt page ſtands in the place of their firſt.

The Chineſe paper is made of the inner bark of the bamboo, which is ſoft and white: this they beat in clear water; after which it is formed into ſheets by being taken up in long and broad frames. Some of theſe ſheets are ten or twelve feet long; they are exceeding white and ſmooth, and each ſheet is dipped into alum water, inſtead of ſize. They have alſo paper made of cotton, which is, indeed, the whiteſt, fineſt and moſt uſed.

Printing, which is in a manner in its infancy in Europe, has been uſed from all antiquity in China: but their manner of printing is very different from ours. As they have no letters, they are obliged to cut the marks which ſtand for words on even blocks of wood. He who intends to print a book has it fairly wrote, and then the wood cutter glues each leaf upon an even ſmooth pear-tree board, and cuts out whatever is not to appear when printed, leaving the

characters as perfect as thoſe of the original. Having thus prepared the block, they rub it over with a bruſh dipped in ink, and placing the paper upon it, they rub a dry bruſh gently over the back of the paper, preſſing it down a little, that it may imbibe the ink, and take the impreſſion. All this is done with great expedition. They print only on the one ſide of the leaf, and finiſh a whole book in the manner here deſcribed; after which it is bound, and covered either with a neat ſort of grey paſteboard, or with fine ſatin or flowered ſilk, which coſt little, and ſome are covered by the binders with red brocade, interſpered with gold and ſilver flowers.

The Chineſe have a variety of books on morality, medicine, of agriculture, of plants, of the military art, of hiſtory, aſtronomy, philoſophy, and the mechanic arts; romances, comedies, tragedies, and abundance of treatiſes compoſed by the bonzes, on the worſhip of the deities of the country: ſo that ſome of their public libraries are ſaid to contain 30,000 volumns.

The Chineſe are well ſkilled in the management of the ſilk-worm, and in raiſing and manufacturing the richeſt ſilks; in making cabinets reſembling thoſe of Japan; and are particularly famous for their porcelain, ſo well known in Europe by the name of China.

Among the other inſtances of their ingenuity, that practiſed in fiſhing appears not the leaſt extraordinary. Beſides, the line, nets, and the ordinary inſtruments uſed in Europe, which they employ as well as we, they have two methods that appear extremely odd. The one is practiſed in the night by moonſhine; they take two long ſtraight boats, and nail the ſides from one end to the other, a board about two feet broad, painted white, and finely varniſhed. This plank ſlopes outward, and almoſt touches the ſurface of the water; in order to anſwer their purpoſe, they turn towards the moon, that the reflection of that luminary may increaſe its brightneſs:

when the fiſh playing and miſtaking its colour, for that of the water, ſpring up towards it and either fall upon it, or into the boat. So that the fiſhermen with very little trouble ſoon fill their boat.

The ſecond manner of fiſhing ſeems at firſt equally ſurpriſing: as the Europeans and others breed up hawks to fly at the game, and catch birds, they train cormorants to catch fiſh: one fiſherman can eaſily look after a hundred of them: he keeps them perched on the ſides of his boat, waiting patiently for their orders, till they are come to the place deſigned for fiſhing in, and then at the firſt ſignal each takes its flight, and flies the way aſſigned it. It is pleaſant to ſee them divide amongſt themſelves the whole breadth of the river, or of the lake: they ſeek up and down, they dive, come up again, and hover over the water till they perceive their prey; when they inſtantly dart upon it, ſeize it with their beak, and bring it to their maſter. When the fiſh is too big, they help one another interchangeably, one taking it by the tail and another by the head, in which manner they carry it to the boat, where the men hold out long oars or ſtrong canes for them, on which they pereh with their fiſh, which they do not part with till they go in ſearch of others. When they are weary they let them reſt a while; but give them nothing to eat till the fiſhing is over; during which time the throat of each cormorant is tied with a ſmall cord, for fear they ſhould ſwallow the ſmall fiſh, which might prevent their having any inclination to return.

As the land of China is incapable of maintaining its inhabitants, the dread of want puts every body in motion, and they have a thouſand methods of getting money which other nations would never think of. If indeed, they would accompany labour and natural induſtry with a little more honeſty, eſpecially with reſpect to ſtrangers, they would make complete merchants; but they ſeldom fail to cheat whenever

it is in their power. They falſify almoſt every thing they ſell; and in particular they are ſaid to counterfeit gammons of bacon ſo artfully, that people are often miſtaken in them, and when they have boiled them a long time, they find nothing, when they ſit down to eat them, but a piece of wood under a hog's ſkin. It is certain that a ſtranger will be always cheated if he buy alone, let him take what care he will: he ſhould employ a truſty Chineſe, who knows all the tricks of his countrymen; and indeed even then you will be very happy if he that buys for you and he that ſells, do not colleague together to your coſt, and go ſhares in the profits *.

The following inſtance will perhaps give a more perfect idea of their character. An Engliſh captain having bought ſome bales of ſilk of a merchant of Canton; on opening them he found that they were almoſt all filled with rotten ſilk; upon which he reproached the Chineſe in the ſevereſt terms, for his diſingenuity and knavery; while the other heard him very unconcernedly, and only made this reply: Blame, Sir, your rogue of an interpreter; for he proteſted to me, that you would not examine the bales.

Their ſubtlety in deceiving is ſtill more extraordinary in their thieves and robbers, who break through the thickeſt walls, burn gates, and make great holes in them, by the help of a certain engine that fires the wood without any flame. Thus they penetrate into the moſt private receſſes, and having, it is ſaid, a cer-

* Du Halde obſerves, that generally ſpeaking, they are not ſo knaviſh as Le Compte here repreſents them; bnt acknowledges, that when they have to do with ſtrangers, they ſeldom fail to cheat them if they can; and that they have the art to open the breaſt of a capon, and taking out all the fleſh to fill up the hole, and cloſe it ſo nicely, that the cheat is not perceived till the fowl comes to be eaten. Theſe tricks he, however, obſerves, are ſeldom practiſed on any but ſtrangers; and that at a diſtance from the coaſt, the Chineſe themſelves will ſcarce believe them. The brave commodore Anſon found to his coſt, that they were guilty of many other artifices equally mean and diſingenuous.

tain drug, the fume of which ſtupifies the ſenſes, and caſts perſons into a deep ſleep, they enter into the very bed-chambers without being perceived; and when the people awake in the morning, they are amazed to find their bed without curtains; their chamber unfurniſhed; and the tables, cabinets, coffers, and every thing removed without any footſtep being ſeen of the thieves but the hole in the wall, at which they went out with all the moveables of the houſe.

There are, however, ſome few exceptions to this general character of the Chineſe: honeſty and diſintereſtedneſs are ſometimes to be found among them but the examples are very rare: we, however, met with a ſingular inſtance of it in one who had not embraced the doctrines of Chriſtianity; for on our firſt arrival, offering a preſent to a commiſſioner of the cuſtoms, he proteſted, notwithſtanding all our earneſt entreaties, that he would never receive a preſent from any man while he was in his office; but if one day he ſhould chance to be in another ſtation, he would, with all his heart, receive from us ſome European curioſity.

China is, from north to ſouth, of greater length than Tartary; but is not equal to it in breadth, from eaſt to weſt. Yet in the narroweſt part it extends 360 leagues, or 1080 miles.

It is remarkable, that though the northern provinces of China do not extend to above 42 degrees north latitude, yet the rivers and canals are frozen four months in the year; that is, from the middle of November to the middle of March: but when the wind does not blow from the north, the froſt is not attended with that piercing cold, which at ſuch a time is felt in Europe. This may be attributed to the nitrous exhalations ariſing from the earth, eſpecially when the weather is clear, which is ſo conſtant, that during the winter, the ſun is very ſeldom obſcured. The rainy ſeaſon is only towards the end of July, and

the beginning of Auguſt; but though it ſeldom rains at any other time, the dew that falls in the night moiſtens the earth; but this moiſture dries at the riſing of the ſun, and is ſucceeded by the air being filled with a dry duſt that penetrates the cloſeſt receſſes; and has ſuch an effect on thoſe that travel on horſeback, that they who have tender eyes are obliged to cover their faces with a looſe veil. In the ſouthern parts of China the heats, during the ſummer, are very exceſſive.

China being of great extent, the nature of the ſoil is different, according to its ſituation. The land, like all others, is divided into hills and plains; but the latter are ſo even, that one would imagine that the Chineſe have ever ſince the foundation of their monarchy, been employed in nothing but leveling them; and their manner of meliorating their ground being to let water through it, they could not think of a better way of rendering the whole country fertile, than that they have taken; for was it not for their numerous canals, thoſe parts that lie higheſt would have been ſubject to continual drought, and the reſt have lain always under water. Their mountains are cut out like a pair of ſtairs, from the top to the bottom, that the rain-water may ſpread equally, and not waſh down the ground with its ſeeds. A long ſeries of ſuch hills, ſurrounded with ſuch terraſſes, loſing in breadth as they gain in height, afford a very entertaining landſcape.

Their mountains are, for the moſt part, leſs ſtony than ours, and covered with a mould that is light, porous, and eaſily cut; and what is moſt ſurpriſing, ſo deep, that in moſt provinces you may dig three or four hundred feet in depth before you come to the hard rock. Nature, however, has not every where equally diſtributed her favours; [for ſome places are naturally ſo fertile, as to yield two crops a year; while others owe their fruitfulneſs to the indefatigable labour of the huſbandmen.] She has been leſs

laviſh of her favours in the provinces of Chenſi, Honan, Canton, and Fo-kien: yet even there the mountains are covered with a variety of ſtraight and lofty trees, among which are tall cedars. They have other mountains, that produce gold and ſilver, iron, tin, and mercury. Their ſilver mines are not now worked; but as for their gold, the torrents waſh great quantities of it into the plains, and a number of people are ſolely employed in looking for it among the ſand and mud, where it is found ſo pure as to need no refining.

The mines of common copper ſupply the empire with ſmall money. But the moſt extraordinary ſort of this metal is white copper, which is of that colour when dug out of the mine, and more ſo on the inſide than without. It appears by many experiments made at Pekin, that its colour is owing to no mixture: on the contrary, all mixtures diminiſh its beauty; for when it is rightly managed, it looks exactly like ſilver; but there is a neceſſity of mixing a ſmall quantity of ſome other metal with it, to ſoften it and prevent its brittleneſs; and therefore thoſe who would have it keep its fine colour, mix it with a fifth part of ſilver.

There are in China alſo many mines of pit-coal, of which there is a very great conſumption. In the mountains are found lapis armenus, cinabar, vitriol, allum, jaſper, rubies, rock cryſtal, load ſtones, porphyry, and quarries of different kinds of marble.

The canals of China have been mentioned among the works which ſhew the art and induſtry of the inhabitants, and the rivers from whence they derive their ſources are very conſiderable. The river Kiam riſes in the province of Yunnan, and after having watered three other provinces, and run a courſe of four hundred leagues diſcharges itſelf into the eaſtern ſea. The Chineſe have a proverb, that "The ſea "has no bounds, and the Kiam no bottom:" and indeed in ſome places they have found none; but

as their pilots never carry a cord of above fifty or ſixty fathoms in length, the impoſſibility of finding a bottom with their ordinary plummet, probably gave riſe to this hyperbole. This river is in many places extremely rapid, and the paſſage along it is very dangerous.

The moſt conſiderable river, next to the former, is the Hoamho, or the Yellow River, ſo called, becauſe the earth it ſweeps away with it, eſpecially in heavy rains, gives it that colour. The Hoamho has its ſource at the extremity of the mountains that bound the province of Soutchouen in the weſt: from thence it runs into Tartary, where it flows for ſome time along the great wall, and then re-enters China between the provinces of Chanſi and Chenſi; it then waters ſeveral other provinces, and after flowing 600 leagues, diſcharges itſelf into the eaſt ſea, not far from the mouth of the Kiam. This river is very broad and rapid, but neither very deep nor navigable: beſides theſe, there are abundance of other rivers in China, that are more commodious for trade and commerce; but as they afford nothing uncommon, we ſhall not enter into a particular deſcription of them.

China alſo abounds with lakes, one of which named the Jau, is thirty leagues in circumference, and is like the ſea, ſubject to ſtorms: indeed almoſt every province has lakes of a prodigous extent; theſe have a communication with the rivers and canals and are well ſtocked with fiſh.

The plains are extremely beautiful, they are all cultivated, and ſo afraid are the inhabitants of loſing an inch of ground, that they have neither hedge nor ditch. All the northern and weſtern provinces bear wheat, barley, ſeveral kinds of millet and tobacco, with black and yellow peaſe, with which they feed their horſes, as we do with oats; the plains to the ſouth, being a watery country, produce rice. The huſbandmen firſt ſow it like other corn, and when

it is grown about two feet from the ground, pull it up by the roots, and ſet it in ſtraight lines checquer-wiſe, in ſmall parcels like ſheaves, that the ſtalks may ſupport each other, and the eaſier reſiſt the wind.

The ſoil is proper for all manner of fruits; it produces apricots, peaches, pears, apples, figs, grapes of all kinds, and eſpecially excellent muſcadines. There are alſo pomegranates, walnuts, cheſnuts; and in general all that we have in Europe; but as the Chineſe are ſtrangers to the art of grafting, they are for the moſt part inferior in goodneſs to ours, and there is no great variety among each diſtinct ſort.

In the ſouthern provinces grow other fruits that are in greater eſteem among the natives; for beſides oranges of ſeveral kinds, lemons, and citrons, which were many years ago brought into Europe, there are other fruits that have a fine taſte and flavour, that ſeem peculiarly natives of the country; particularly what they call the lichi, which is of the ſize of a date, and has a ſoft pulp of a very agreeable taſte, which it partly loſes on its becoming dry and wrinkled like a prune. Ananas, guavas, bananas and cocoas have been tranſplanted from the neighbouring iſlands. Beſides theſe there is a tree which bears a ſmall fruit that in ſhape, colour, ſhell, and taſte, is extremely like a pea. This tree is common in ſeveral provinces, and in reſpect to its height, its ſpreading branches, and the thickneſs of its trunk, is excelled by few.

But among the trees that are moſt likely to raiſe the envy of the Europeans are the four following. The firſt is the varniſh tree, which is of a ſmall ſize, and has a leaf reſembling the wild cherry: a gum diſtils from it drop by drop like the tears of the turpentine-tree; and if an inciſion be made in it, it yields a greater quantity of liquor; but then it ſoon deſtroys the tree. The varniſh is much uſed, and is

greatly eſteemed by the artificers; it takes all colours alike, and if it be well managed, neither loſes its luſtre by the changes of the air, nor the age of the wood to which it is applied.

There is alſo another tree from which a liquor is obtained that differs but little from varniſh.

Another is termed the tallow tree. This is as large as a high cherry-tree; the leaves are of a lively red, and the ſhape of a heart; fruit is contained in a rind, which, when ripe, opens in the middle like a cheſnut: it conſiſts of white kernels of the ſize of a hazel-nut, whoſe pulp has the properties of tallow, and of which candles are accordingly made.

The white wax-tree is no leſs extraordinary. It is not ſo tall as the tallow-tree; and has longer leaves and a whiter bark. A ſmall kind of worm fixes itſelf to the leaves, and forms a ſort of combs much ſmaller than an honey-comb, the wax of which is very hard and ſhining, and of far greater value than the common bees-wax.

They have moſt kinds of wood that are to be found in Europe, and ſeveral others, among which is the tſe-tam, or roſe-wood, which is of a reddiſh black, and full of fine veins that ſeem painted. This wood is fit for the fineſt ſort of joiner's work.

[Among the ſhrubs, the moſt extraordinary is that of tea, which is diſtinguiſhed into ſeveral different ſorts. One of the principal of them is the ſong-lo, which we call green tea. It is planted in the manner of vines, and if not cut will grow ſeven or eight feet high. The flower is white, and in the ſhape of a roſe, in the autumn, when it drops off, there appears a berry in the ſhape of a nut, a little moiſt and of no bad taſte.

There is another ſort of the tea ſhrub which grows in the province of Fo-kien, and is called vui, or bohea. The only difference between this tea and the former is, that the leaves of that are longer and ſharper pointed, and thoſe of the latter of a darker

colour. This laſt being eſteemed more ſalutary is moſt generally uſed throughout the empire.

From this ſhrub are prepared three ſorts of tea; the firſt, of the tender leaf when newly planted, which is ſeldom expoſed to ſale; but ſerves to make preſents of, and to ſend to the emperor; this is called man-cha, or imperial tea. The ſecond conſiſts of leaves of a ſenſible growth, and is eſteemed a very good ſort. The remaining leaves are ſuffered to arrive at their full growth, and this makes a third ſort; and a fourth is made of the flower itſelf.

There are alſo ſeveral other kinds of teas; but they are very little different from the two principal ſorts, except in what is owing to the nature of the ſoil in which they are planted.

The flowering trees and ſhrubs are very numerous throughout the empire. In theſe the Chineſe have the advantage of the Europeans, as the Europeans have of them with regard to flowers that ſpring from ſeeds, and ſmall roots. Large trees are to be ſeen there that perfectly reſemble tulips; the flowers of others are like roſes, which intermixed with the green leaves make a very beautiful appearance,

Among the animals is an odoriferous deer, which is without horns; the hair is of a blackiſh colour; and its muſk-bag is compoſed of a very thin ſkin, covered with exceeding fine hair: the fleſh is good to eat, and ſerved up at the beſt tables.

Among the other animals are horſes, which are very indifferent, ſmall aſſes and mules, ſome cows and buffaloes, white goats and black hogs, which laſt are excellent food, greatly ſuperior to the pork of Europe. There are alſo a prodigious number of bucks, does, wild boars, elks, hares, rabbits, and ſquirrels.

In the ſouthern provinces are parrots of all ſorts, exactly reſembling thoſe brought from America. They have the ſame plumage, and the ſame aptneſs for talking: but they are not comparable to the bird

called the golden hen. There is no bird in Europe any thing like it. The livelineſs of the red and yellow, the plume on the head, the delicate ſhadowing of the tail, the variety of colours in the wings, together with a well ſhaped body, render it the moſt beautiful of the feathered kind: beſides, the fleſh is more delicate than that of the pheaſant.

But it is certain that the Fongwhang, whoſe figure is often painted, and ſet off with a vaſt number of ornaments, is only a fictitious bird like the phœnix.

There are prodigious numbers of tame ducks in China, and the natives hatch the eggs in an oven, or in dung, and putting the young ones in boats, carry them to the ſea ſhore at low water, where they feed on oyſters, and other ſhell-fiſh: ſeveral boats go together, whence many flocks of theſe ducks are intermixed upon the ſhore; but as ſoon as the men ſtrike on a baſon, it is ſaid, that each flock returns to its own boat as pigeons do to their houſes.

There are alſo in ſome parts of China, abundance of wild and tame peacocks; and likewiſe, geeſe, woodcocks, partridges, pheaſants, quails; all theſe laſt are very common, and are ſold exceedingly cheap.

There are butterflies in the province of Quangtong ſo much eſteemed, that the largeſt and moſt uncommon are ſent to court, where they become a part of certain ornaments in the palace. Their colours are ſurprizing lively and diverſified. In the day time they appear without motion on the trees, and are eaſily taken; in the evening they begin to flutter about, much like our bats, and ſome of them, when their wings are extended, ſeem to be as large.

There is ſcarce any ſort of fiſh in Europe, but what is to be met with in China, as lampreys, carps, ſoals, ſalmons, trouts, ſturgeons; beſides many of an excellent taſte, that are quite unknown to us.

One of thoſe moſt eſteemed is the armour fiſh, ſo called from its back, belly, and ſides being covered with ſharp ſcales, regularly placed in rows one over another, much like the tiles on the roof of a houſe. It is an admirable fiſh of about forty pounds weight; it is exceeding white, and in taſte reſembles veal.

In calm weather they catch another ſort of delicate fiſh, called by the people of the country the meal fiſh, from its exceeding whiteneſs. There are ſuch prodigious ſhoals of them in the ſea near the province of Cyang-nan, that they commonly take 400 weight of them, at one draught of the net.

One of the beſt ſort of fiſh China affords, reſembles a ſea-bream, and weighs five or ſix pounds, and is ſo cheap, that it is commonly ſold for the value of about a farthing a pound, and for only about twice as much on its being carried twenty leagues up the country.

In the province of Kyang-nan, are very large fiſh, which coming out of the ſea, or yellow river, throw themſelves into vaſt plains covered with water; but matters are ſo ingeniouſly contrived, that when the plains are ſufficiently ſtocked with theſe aquatic animals, the people drain off the water, and the fiſh being left on dry land, are taken without difficulty, ſalted, and ſold to the merchants, at a very cheap rate.

In the river Yang-tſe-kyange, the natives catch a variety of excellent fiſh, and among others, one called whan-yu, or the yellow fiſh, which is of an extraordinary ſize, ſome of them weighing upwards of 800 pounds; they are alſo of an exquiſite taſte; but they are only to be caught at certain ſeaſons, when they come out of the lake Tonting-hu, into this river.

To theſe I ſhall only add the gold or ſilver fiſh, as being remarkable on account of its beauty, whence it is kept by the grandees in baſons in their courts or gardens. They are commonly of a finger's length, and

proportionably thick, the body being finely ſhaped. The male is of a beautiful red, from the head to above half way down the body, and the remaining part, together with the tail, is gilded; but accompanied with ſuch a bright and dazzling luſtre, that our beſt gildings fall vaſtly ſhort of it. The female is white, the tail and ſome part of the body perfectly reſembling ſilver. The tail of either kind is ſmooth and flat, like that of other fiſh; but form a ſort of thick and long tuft, that adds a particular beauty, to this little creature.

[We cannot conclude our account of this ſpecies of animals, and of China in general, without mentioning a ſingular method by which all kinds of fiſh are diſperſed into different provinces even before they have life. About the month of May the Chineſe draw mats acroſs the great river Yang-tſe-kyange in order to ſtop the ſpawn, which they know how to diſtinguiſh at firſt ſight, though the water is ſcarce altered by it, with this water mixed with ſpawn, they fill many veſſels, which they ſell to the merchants, who go thither at that ſeaſon in great numbers to buy it, and tranſport it into different provinces. This they ſell by meaſure to thoſe who have fiſh-ponds belonging to their houſes. In a few days the young fry begin to appear in little ſhoals; but the different kinds of fiſh cannot be ſoon diſtinguiſhed.

A

DESCRIPTION

OF

GUINEA.

Containing a particular account of the Slave Coaſt and Gold Coaſt of Guinea;--of the kingdom of Great Benin, with the religion, cuſtoms, dreſs and manners of the inhabitants of thoſe countries.

GUINEA is a large country that extends ſeveral hundred miles along the weſtern coaſt of Africa, and is divided into many kingdoms and commonwealths. The Gold Coaſt reaches about 330 miles: it beginning, according to Mr. Smith, at the river Mancha, and extending to the Volta; comprehending the countries of Axim, Ante, Adom, Jabi, Commani, Fetu, Saboe, Fantyn, Acrin, Agona, and Aquambo; each containing a village or two on the ſea-ſhore; but their moſt populous towns are generally within the land.

To begin with Axim, the inhabitants of this country are generally rich, from their driving a great trade with the Europeans for gold, which they chiefly diſpoſe of to the Engliſh or Dutch. They employ themſelves either in trade, fiſhing, or the cultivation of rice, which is tranſported from thence all over the Gold Coaſt; and they receive in return, millet,

jammes, potatoes, and palm oil. The river Ancober, on the borders of this province, has a winding courſe; and its banks are adorned with fine lofty trees, that afford a moſt agreeable ſhade, and defend the traveller from the ſcorching beams of the ſun. It is very pleaſant to obſerve the birds beautifully variegated with the brighteſt colours, and the ſportive apes, diverting themſelves on the boughs of the trees.

The Dutch fort of St. Anthony is at the mouth of this river; and about ſeven or eight leagues to the ſouth-eaſt, they have alſo a large beautiful fort which belonged to the king of Pruſſia; but was taken by the Dutch in the year 1724.

In the next province, which is that of Ante, the Engliſh have a fort called Dickſcove, which is a handſome regular fortification with four good batteries, on which are mounted twenty pieces of ordnance. This, and all the other Engliſh forts, are ſubordinate to Cape Coaſt Caſtle. There are alſo ſeveral Dutch forts. This country, as well as the Gold Coaſt, abounds in hills covered with lofty and beautiful trees. Between theſe hills, the valleys are wide and extenſive. The earth produces in great abundance, very good rice, the richeſt ſort of millet, which has a red grain; ſugar canes of an extraordinary ſize; and the palm-trees, which afford the inhabitants the moſt excellent wine and oil. There are here all ſorts of tame and wild beaſts. This country is watered by a river that is navigable three miles from its mouth; but the cataracts above that diſtance render it impaſſable beyond it. It affords great plenty of fiſh notwithſtanding its being peſtered by incredible numbers of crocodiles. On each ſide of this river grow a ſort of trees great and ſmall intermixed, whoſe branches ſhoot directly into the water, where they are immediately covered with oyſters, which are at firſt of the bigneſs of ſhell-

ſnails; out in a ſhort time grow to their natural ſize.

The countries of Adom and Jabi are extremely fertile in maize, and have ſeveral mines of gold.

In the country of Commani or Commenda, is a town thus named, where is the largeſt and ſtrongeſt of any fort belonging to the Engliſh on the Gold Coaſt, except Cape Coaſt Caſtle, and within a muſket-ſhot is alſo a good Dutch fort. The gardens are very good, and there are large villages of negroes belonging to both forts.

In the next province named Fetu is Cape Coaſt Caſtle, which being a place of great conſequence belonging to England, deſerves a particular deſcription. This caſtle was founded by the Portugueſe about the year 1610, upon a large rock, which projects into the ſea, forming a head-land, to which they gave the name of Cabo Corſo. In a few years they were diſpoſſeſſed by the Dutch, who enlarged and beautified it. The parade which is twenty feet perpendicular above the ſurface of the rock, forms a kind of quadrangle, open on the eaſt ſide towards the ſea, which renders it very cool, airy and pleaſant, and affords a fine view of Queen Anne's Point, and of the ſhips in Anamaboe road, which has a platform of thirteen pieces of heavy cannon. The other three ſides contain many neat and ſpacious apartments and offices, particularly on the ſouth ſides is a large well-built chapel, the back part of which joins to the caſtle wall. The negroe town is very large and populous. The inhabitants, though Pagans, are a very civilized ſort of people: their chief employment is fiſhing, at which they are very dexterous, and it is a pleaſing ſight to behold eighty or 100 canoes going out to fiſh in the morning, and returning in from the ſea well freighted in the evening, which may be ſeen every day during the dry ſeaſon, except Tueſday, which is their Fetiſh day, or Sabbath. The garden of Cape Coaſt Caſtle is very large

J. Denzhard.

A View of Cape coast CASTLE. u.th part of the NEGRO TOWN.

and pleaſant, it being eight miles in circumference: it is no where circumſcribed by either walls or hedges, except on the ſouth-ſide next the town; but all in general is called the Garden as far as any regular walks are planted. It produces every thing that grows within the torrid zone, as pine-apples, oranges, lemons, limes, citrons, guavas, plantanes, papas, bonanas, cocoa-nuts, cinamon, and tamarinds; alſo many ſorts of European fruits and ſalads.

By the ſide of the garden, on the top of a ſteep hill, is a little round tower, that mounts ſeven guns; which from its being built by General Phipps, is called Phipps's Tower; it is three quarters of a mile to the north-weſt of the caſtle. At the ſame diſtance to the eaſt by north is another Engliſh fort called Fort Royal, which formerly belonged to the king of Denmark, and is every way inacceſſible through the ſteepneſs of the hill, except by one narrow path, which a ſingle gun may defend.

The Dutch have likewiſe ſeveral forts in the country of Fetu, the principal of which is the caſtle of St. George del Mina, ſituated near the town of Mina; this according to Mr. Boſman, has not its equal in all the Gold Coaſt. It is built ſquare with very high walls, and has four good batteries within, and another on the out-work of the caſtle: on the land ſide it has the advantage of two canals cut in the rock on which it ſtands, which are always furniſhed with rain or freſh water ſufficient for the uſe of the garriſon and ſhips. Beſides, within the caſtle are three very fine ciſterns, containing ſeveral hundred tuns of rain-water. Below the caſtle is the town of Mina, called by the natives Oddena; but though it is but indifferently built, the houſes are of ſtone, wherein they differ from thoſe of the other towns on the coaſt, which are uſually only raiſed with wood and clay.

The next country is Saboe, in which is a Dutch fort named Naſſau, that is almoſt ſquare, but is broad-

eſt at the front; it has four batteries, and eighteen pieces of cannon: the curtain takes in two ſea batteries, and is equally ſpacious and convenient. The village of Mouree, which lies under it, is not ſo large as Mina, but is more populous: the greateſt part of the inhabitants are fiſhermen; four or five hundred of whom go out every morning in canoes to fiſh; who, upon their return, are obliged to pay every fifth fiſh as a toll to the Dutch factor.

In Fantyn, the next diviſion, the Engliſh and Dutch had ſeveral ſmall forts. The inland inhabitants, beſides trading, are employed in tillage, and the making of palm-wine. The country is very populous, and beſides its being rich in gold, produces the neceſſaries of life; and more eſpecially corn, which the inhabitants ſell in large quantities to the ſhips that arrive there. Here is no king, the government being in the hands of a chief commander, whom they term their braffo or leader. He is a kind of chief governor, and has greater power than any other ſingle perſon in the country; but his authority is reſtrained by the old men, who compoſe a kind of parliament.

The remainder of the Gold Coaſt contains the kingdoms of Acron, Agonna, and Aquamboe; the firſt of which borders on Fantyn, and has a Dutch fort in the middle of the coaſt, that has two batteries, on which are mounted eight pieces of cannon; under it is a ſmall village inhabited only by fiſhermen. The people of Acron ſeldom or never enter into war; for having choſen the Fantynians for their protectors, none dare injure or attack them; which afford them an opportunity of tilling their land in quiet, and they accordingly have annually a plentiful harveſt; a great part of which they diſpoſe of to other countries. Harts, hares, partridges, pheaſants, and other wild-fowl and quadrupedes, are here very good and in great abundance.

A little below the above fort, is a ſalt river that abounds both in fiſh and fowl. About a mile further eaſtward, is a very high hill, called the Devil's Mount, ſaid to contain vaſt quantities of gold. About this hill begins the country of Agona, which ſurpaſſes Acron in largeneſs, power, and riches, though in fertility and pleaſantneſs they are nearly equal.

We come next to the laſt country on the Gold Coaſt, that of Aquamboe, the greateſt part of which is ſituated within the land; but the king extends his power over the Negroes of the coaſt for above twenty miles, though they are governed by ſeveral diſtinct ſovereigns. The Aquamboe Negroes are haughty, arrogant and warlike, and their power fills moſt of the neighbouring countries with terror.

The Engliſh, Danes, and Dutch have each a fort at Acra in this province. Mr. Boſman ſays, that the king and his favourites are ſo rich in gold and ſlaves, that he is of opinion, this country poſſeſſes greater treaſures than all the countries on the coaſt we have hitherto deſcribed: but though the ſoil is ſufficiently fertile, the inhabitants commonly fall ſhort of proviſions before the end of the year.

The countries where moſt of the gold is obtained, are ſituated ſome diſtance within land, the beſt gold is found in or between particular hills; where the Negroes dig pits, and ſeparate it from the earth dug up with it. It is alſo found about ſome rivers and water-falls, where after heavy rains it is waſhed down from the mountains by the violence of the torrents which ſometimes fall, and bring down great quantities of earth that carry the gold with it. It is likewiſe gathered on the ſea-ſhore, particularly at Mina and Axim, where are little branches of rivers, into which the gold is driven from mountainous places. In the morning after a rainy night, theſe places are ſure to be viſited by hundreds of Negro women, who have no other covering but a cloth tied round the waiſt, each is furniſhed with two

callabaſhes, one of which they fill with earth and ſand. This they waſh with many waters, by often turning the callabaſh round, till it waſhes over the brims; while the gold, if there be any, ſinks to the bottom by its own weight: and thus they continue till they have waſhed all away, except two or three ſpoonfuls at the bottom; this they carefully take out and lay by in the other callabaſh; then they fill the other again, and waſh on till about noon, when the callabaſh that receives the ſettlings, being pretty well filled, is carried home, and what remains is deligently ſearched, when they ſometimes find a ſhilling's worth of gold, or ſometimes as much as is worth half a guinea, and ſometimes none at all.

The gold obtained by digging, or thus found, is of two ſorts, one called gold duſt, which is the beſt; the other conſiſts of pieces of different ſizes; ſome being hardly of the weight of a farthing, and others weighing as heavy as twenty, or thirty guineas: few indeed are found ſo large as theſe; but the Negroes ſay, that they have in the country pieces that will weigh one or two hundred guineas; but the multitude of ſmall ſtones which always adhere to them, occaſion great loſs in the melting.

The Negroes of theſe countries are, however, ſaid to be artiſts in adulterating gold, and ſometimes impoſe upon the unexperienced tradeſman.

The Gold Coaſt being ſituated within the fifth degree of north latitude, the heat is exceſſive during the months of October, November, December, January, February, and March; but it is more temperate during the ſix remaining months. The coaſt is extremely unhealthful, owing to the heat of the day and the coolneſs of the night; with the thick and ſulphureous miſts which ariſe in the mountains. Indeed few come who are not ſeized by a ſickneſs which frequently proves fatal: but ſince Dr. James's diſcovery of his admirable powder, and its being tried on this coaſt, the danger of going thither is in a manner removed.

Mr. Bofman, whofe only fault as an hiftorian, feems to be his writing with too much acrimony, fays, that all the Negroes on this coaft are without exception, crafty, fraudulent, and feldom to be truſted; being ſure to ſlip no opportunity of cheating an European, or even one another.

The richeſt of the natives adorn their hair with a ſort of coral called conte de terra, which they eſteem much more valuable than gold; and with a ſort of blue coral called by the natives accori. They are very fond of our hats, for which they will pay a great price. Their arms, legs and waiſts are adorned with gold and coral, and their arms in particular are adorned with rings of gold, ſilver and ivory. Round their waiſt they wrap three or four ells of ſilk, cloth, perpetuana, or other ſtuff, which hanging from the navel, covers half the leg. Their other ornaments are ſtrings of gold, or chains of gold, ſilver, ſhells, &c. which they wear round their necks. But their Caboceros or chief men, who have a ſhare in the government, wear only a handſome cloth round their waiſts, a cap made of deer-ſkin, with a ſtring of coral about their heads, and always appear with a ſtaff in their hands.

The common people have ſome an ell or two of cloth round their waiſts, others have only a kind of girdle to which is faſtened a piece of ſtuff which paſſes between their legs, and ſerves to cover their nakedneſs; to this the fiſhermen add a cap made of deer-ſkin or ruſhes, or an old hat purchaſed of ſome European ſailor.

The women of rank ſhew themſelves more ſkilled in the ornaments of dreſs than the men. The cloth they wear round the waiſt is much longer, and faſtened with greater neatneſs about their bodies. Their hair is more beautifully adorned with gold, coral, and ivory. Gold chains and ſtrings of coral not only hang about their necks, but their arms, legs, and waiſts are in a manner covered by theſe ſplendid or-

naments; beſides on the upper part of their bodies they frequently caſt a veil of ſilk, or ſome other fine ſtuff.

The kings, while in their own houſes, are not diſtinguiſhed by the leaſt grandeur. Their clothes are ſometimes not worth a ſhilling; and they eat the ſame food as the meaneſt of their ſubjects; for bread, oil, and a little ſtinking fiſh make up their bill of fare; and water is their moſt common drink; but they have brandy, which they purchaſe of the Europeans, and palm-wine, which they receive from the inland country. They have no guard at the palace gates, nor any but their own wives and their ſlaves to wait on them; and when they go abroad in their town, they are uſually attended by only two boys, one of whom carries the king's ſabre, and the other his ſeat. But in caſe they go to pay a viſit to a conſiderable perſon in another town, or are to receive a viſit from another great man, they take care to ſhew their grandeur; on ſuch occaſions they and their wives are richly adorned; they are accompanied by armed men, and have umbrellas held over their heads.

The arms uſed by the troops are muſkets, of which vaſt numbers have been bought of the Europeans, and in the uſe of which they are extremely expert; their other weapons are a kind of aſſagays, and a ſort of ſabres; they alſo wear large ſhields four or five feet long, and three broad, made of oſiers, ſome of which are covered with tyger ſkins, or other materials; and ſome again have broad thin copper plates at each corner and in the middle, to ward off the aſſagays and arrows of an enemy. They fight without the leaſt order, and are chiefly intent on obtaining priſoners, in order to make them ſlaves, and to obtain from them ornaments of gold and coral.

Almoſt all the Negroes believe in one God, to whom they attribute the creation of the world, and all things in it. It alſo appears that they have ſome

dea of the immortality of the ſoul. Every one has what he calls a fetiſh, which is ſome ornament worn on the head, or any other ſubſtance dedicated to God, and to which they pay the greateſt reverence; for thinking themſelves too mean to offer their petitions immediately to the Supreme, they ignorantly eſteem it more modeſt to addreſs them to their fetiſhes. Each fetiſher or prieſt, has his peculiar idol prepared in a particular and different manner; which is moſtly a large wooden pipe filled with earth, oil, blood, the bones of dead men and beaſts, feathers, hair, and all ſuch kinds of excrementitious ſubſtances thruſt into the pipe: by theſe mixtures the prieſt may probably convey the idea of ſome ſecret myſtery, or ſome powerful charm, that has all the powers of necromancy. If a Negro is to take an oath before this fetiſh, he firſt aſks the prieſt its name, each having a peculiar one; then calling the fetiſh by it, he repeats what he is to confirm by an oath, and deſires the fetiſh to puniſh him with death if he ſwears falſely; then going round the pipe, he afterwards ſtands in the ſame place, and repeats the oath a ſecond time, in the ſame manner as before, and ſo a third time; after this the fetiſher takes ſome of the ingredients out of the pipe, with which he touches the perſon's head, arms, belly, and legs, and holding it above his head, turns it three times round. He then cuts a bit of the nail of one finger in each hand, and one toe on each foot, and ſome of the hair of the head, all which he puts into the pipe; and thus the ceremonies of the oath are concluded.

Beſides when their fiſhery is at a low ebb, they make offerings to the ſea; and almoſt every village has a ſmall ſacred grove to which the governors, and principal inhabitants frequently repair to make their offerings. They are ſaid to have ſome notion of the devil, but are ſo far from paying him any kind of worſhip, that they have a cuſtom of baniſhing him, which they perform annually with abundance of

ceremony at a time appointed for that purpoſe. This is done after a feaſt of eight days, in which they take the greateſt liberties with each others characters, and particularly with their ſuperiors. This time of licence being ended, they hunt out the devil with an horrid cry; all running after one another, and throwing ſtones, dirt, and every thing that comes in their way at the ſuppoſed fiend. When they have driven him far enough out of town, they return to their houſes, on which the women immediately waſh and ſcour all their wooden and earthen veſſels very neat, to cleanſe them from all pollution.

Marriage is not here obſtructed by previous ceremonies. If a man likes a young women, he has nothing more to do, than to aſk her of her parents, who ſeldom refuſe ſo reaſonable a requeſt, eſpecially if he be in the leaſt agreeable to their daughter. The bride brings no fortune; but the man keeps an exact account of the expences of the wedding day, and of the preſents he makes to the bride or her friends, that if ever ſhe become ſo far diſguſted with him as to leave him, he may demand the whole again. But if he puts her away, he can demand nothing of her or her relations, unleſs he produces very good reaſons why he diſmiſſes her. They allow of a plurality of wives, and ſome are ſaid to have even twenty; but theſe are obliged to cultivate the earth, and to dreſs proviſions for their huſbands, who generally ſpend their time in loitering about, and drinking palm-wine: however, thoſe who are rich have two wives that are perpetually exempted from labour. Theſe are the firſt wife, who has the chief command, and the care of houſe-keeping; the ſecond is conſecrated to their God, and is called the fetiſh wife. Of this laſt they are generally very jealous; with her they lie on the night following their birth-day; and on that day of the week, which they call their fetiſh day. Each wife uſually endeavours to pleaſe her huſband in order to obtain the greateſt ſhare in his affections,

and ſhe who is ſo happy as to be pregnant, is ſure to be waited on and reſpected by her huſband.

The women are delivered with very little pain, even without the aſſiſtance of a midwife, and it is uſual for them to go as ſoon as they are delivered to waſh in the ſea. The child is no ſooner born than the fetiſher or prieſt is ſent for, who binds a number of cords, pieces of coral and other things about the infant's head, body, arms and legs, which are to ſecure it from ſickneſs and ill accidents, and theſe are all the clothes it is to wear till it is ſeven or eight years old, at which age it puts on a ſort of apron of half an ell of cloth. The number of females born is ſaid greatly to exceed that of the males, which may render their having ſuch a multiude of wives ſomewhat more excuſeable.

As the people are naturally inactive from the heat of the country, they are maſters of but few manual arts; however, beſides building their houſes, or rather huts, making their canoes; and being ſkilled in managing them and in fiſhing; they employ themſelves in the making of wooden bowls, and earthen veſſels; and in forming rings and chains for their arms and legs, of gold and ſilver and ivory: but they are moſt expert at ſmiths work; for by means of a ſmall pair of bellows with two or three pipes, which is entirely their own invention, they with a great ſtone for an anvil, make not only ſwords and other offenſive weapons: but ſeveral inſtruments of agriculture, with hooks, and harping irons for fiſhing, and knives and tools for making their canoes, the largeſt of which are about thirty feet long. They alſo make ſeveral ſorts of muſical inſtruments, the principal of which are a kind of horns made of elephants teeth; drums made of the hollow trunks of ſmall trees, covered at one end with ſheep-ſkin, and a ſmall ſtringed inſtrument reſembling a harp. But they have not the leaſt idea of letters.

What is moſt commendable among the Negroes, is their having no beggars; for when one of them finds himſelf ſo poor that he perceives it difficult to procure ſubſiſtence, he binds himſelf for a certain ſum of money; or his friends do it for him, and the maſter to whom he engages himſelf, ſets him a taſk that is far from being ſlaviſh; it being chiefly to defend him in caſe he ſhould be attacked, and at his leiſure time to aſſiſt him in tilling the earth. But yet all the people in general, from the king to the meaneſt of his ſubjects, freely beg whatever they like of the Europeans.

In ſickneſs they have firſt recourſe to remedies; but not thinking them alone ſufficient to preſerve life and reſtore health, they apply to their ſuperſtitious worſhip, as more effectual. The phyſician being alſo the fetiſher or prieſt, he eaſily perſuades the patient's relations that he cannot be recovered without ſome offerings, and therefore propoſes a ſheep, a hog, a cock, or whatever he likes beſt; but this ſacrifice he always proportions to the ability of the perſon to be ſerved. If the diſeaſe increaſes, more expenſive offerings are made. It frequently happens that one phyſician is diſcharged with a good reward, and another called in his ſtead; and this charge of phyſicians ſometimes happens twenty times or more ſucceſſively, each of whom has the benefit of making freſh offerings, and of appropriating them, as they always do, to their own uſe.

Such boys as are ſlaves or ſervants to the Europeans, if they think they have a good maſter, will, on his being ſeized with the leaſt indiſpoſition, go without his knowledge to make offerings for him, that he may recover his health; and accordingly there are ſometimes found on the beds, or in the chambers of the Europeans, things conſecreated by the fetiſher, laid there to defend their maſter from death: but as they know that the Europeans are diſpleaſed with ſuch marks of their gratitude and affection,

they always do it privately, and conceal them ſo well, that they are ſeldom diſcovered before the perſon is dead, when they have not time to remove them.

The chief medicines uſed here are lemon or lime juice, the grains of paradiſe, the roots, branches, and gums of trees, and about thirty ſorts of herbs, impregnated with ſanative virtues; and with theſe they ſometimes perform very extraordinary cures.

When a perſon has breathed his laſt, his relations and friends ſet up a diſmal cry, and the youth of his acquaintance now generally ſhew their reſpect by firing muſkets. If the deceaſed be a man, his wives immediately ſhave their heads very cloſe, ſmear their bodies with white earth, put on an old worn-out garment, and run about the ſtreets making diſmal lamentations, continually repeating the name of the deceaſed, and the great actions of his life; and this laſts ſeveral days ſucceſſively till the corpſe is interred. While the women are lamenting abroad, the neareſt relations ſit by the corpſe making a diſmal noiſe, and waſhing and cleaning themſelves: the diſtant relations alſo aſſemble from all parts to be preſent at theſe mourning rites. The town's people and acquaintance of the deceaſed, come likewiſe to join their lamentations, each bringing his preſent of gold, brandy, fine cloth, ſheets, or other things, to be carried to the grave with the corpſe; and the larger the preſent is the more does it redound to the honour of the perſon who makes it. During this ingreſs and egreſs of all ſorts of people, brandy in the morning, and palm-wine in the afternoon are very briſkly filled out; ſo that the funeral of a rich Negro becomes very expenſive: for after this the body is richly dreſſed and put into the coffin with fetiſhes of gold, the fineſt corals, and ſeveral other things of the greateſt value, which it is ſuppoſed the deceaſed will have occaſion for in the other world. After two or three days, the relations and friends being all met,

the corpſe is carried to the grave, followed by a number of men and women without the leaſt order, ſome ſilent, others crying and ſhrieking. At the ſame time many young ſoldiers running about, load and diſcharge their muſkets, till the deceaſed is laid in the ground. The corpſe being interred, the multitude go where the pleaſe; but moſt of them return to the houſe to drink and be merry; this laſts ſeveral days ſucceſſively, ſo that every thing now rather reſembles a wedding than a time of mourning.

They ſometimes keep a king, or very great perſon a whole year above ground, when, to prevent putrefaction, they lay the corpſe upon a wooden frame like a gridiron, that ſtands over a very gentle clear fire, which by ſlow degrees dries it. When a king is to be publicly buried, notice is firſt given, not only to the people of his own nation, but to other countries, which bring a ſurpriſing concourſe of people, and all are as richly dreſſed as poſſible. In theſe funerals ſeveral of the ſlaves of the deceaſed are inhumanly killed, that they may ſerve him in the other world, as are alſo thoſe whom he has dedicated to his falſe gods, which are one of his wives, and one of his principal ſervants; and even ſome poor wretches, who, through the infirmities of age, or other incidents, are rendered incapable of labour, are ſold, in order to be victims in theſe horrid offerings, and who are put to death with every circumſtance of inhumanity. With the utmoſt horror, ſays Mr. Boſman, I ſaw eleven perſons killed in this manner, among whom was one, who after having endured the moſt exquiſite tortures, was delivered to a child of ſix years of age, who was to cut off his head, which the boy was about an hour in performing, he not being ſtrong enough to wield the ſabre. But human ſacrifices are only in uſe among thoſe Negroes who are not fully ſubject to

any European government, and are at a diſtance from our forts.

The Negroes generally build a ſmall cottage, or plant a little garden of rice on the grave, into which they put ſome of the goods of the deceaſed; but no houſhold furniture, as ſome authors have pretended.

Of the trees and plants of this country we have already given ſome account in treating of the Gold Coaſt in general. There are here cocoas, and palm-trees of various kinds; the cabbage tree, orange-trees, lemon-trees, bananas, pepper, ananas, water-melons, and many others. Among thoſe for timber are many of an extraordinary height and ſize, and others of different coloured wood, fit for the fineſt cabinet-makers work: of the corn, there is maize, or Indian wheat; but there is little rice or other corn on this coaſt: Among the leguminous plants are ſeveral kinds of beans, one ſpecies of which is of a bright red, and grows in pods three quarters of a yard in length, and another ſpecies grows on trees of the ſize of a gooſberry-buſh; and among the roots, are potatoes, yams, and ſeveral others fit for food, as well as ſome uſed in medicine.

In the inland countries are great numbers of cows and goats; but only a few of them are brought to the coaſt; however, at Axim, El Mina and Acra, great herds of them are bred; but they are ſo light and ſmall, that a full grown cow does not uſually weigh above 250 pounds, and both the beef and veal are very indifferent meat. There alſo many ſheep along the coaſt; but they are dear, and not above half as big as ours: they have no wool, but that want is ſupplied with hair: however, theſe ſheep are very dry and diſagreeable meat. As to the goats, they are innumerable, and both fatter and more fleſhy than the ſheep of Europe, though they are exceeding ſmall. There are likewiſe many hogs; but thoſe bred by the Negroes are extremely bad.

There are no horſes on the coaſt; but there are great numbers of ſmall ordinary ones in the inland country: but the aſſes, which are pretty numerous on the coaſt, are larger, and handſomer than thoſe horſes. Among the wild beaſts the elephant, on account of its ſize, deſerves the firſt place. Theſe beaſts, which are here twelve or fourteen feet high, are very prejudical to the fruit-trees, eſpecially to the orange, banana, and fig-trees, and with reſpect to the two laſt, eat both the fruit and the ſtem; but though theſe animals are of ſuch uſe in the East Indies both in war, and as beaſts of burthen, none of them are here tamed. However, when unprovoked they ſeldom hurt any body; and it is frequently not very eaſy to put the elephants of this coaſt in a rage. Mr. Boſman, from whom this deſcription of Guinea is chiefly taken, gives the following account: "In December 1700, at ſix in the morning an elephant came here to El Mina, walking "eaſily along the ſhore under the hill of St. Jago. "Some Negroes were ſo bold as to go to him without any thing in their hands; he ſuffered them "to encompaſs him, and went quietly along with "them under Mount St. Jago, where one of our "officers ſhot him above the eye: but this, and "the following ſhots, which ſome Negroes now "poured on him, did not even make him mend "his pace, and he only ſeemed between whiles "to threaten the Negroes by pricking up his ears, "which were of a prodigious ſize. He, however, "went on, and ſoon entered our garden. This drew "the director general and myſelf thither, and we "were ſoon followed by ſome of our people. He "had broke down four or five cocoa-trees, and in "our preſence he brought down five or ſix more; "when the ſtrength he ſeemed to uſe in breaking "down a tree, might be fitly compared to the force "exerted by a man in knocking down a child of "three or four years of age. While he ſtood here

" above an hundred ſhot were fired at him; which " made him bleed as if an ox had been killed. But " this did not make him ſtir, he only ſet up his ears, " and made the men apprehend that he would fol- " low them. At length a Negroe going ſoftly " behind him, wantonly got hold of his tail, and " was going to cut off a piece of it; but the ele- " phant giving the Negro a blow with his trunk, " and drawing him to him, trod upon him two or " three times, and as if that was not ſufficient, gored " two holes in his body with his teeth, large enough " for a man's double fiſt to enter. He then let him " lie, and even ſtood ſtill while two Negroes ventured " to fetch away the body, without offering to hurt " them. At length the elephant, after he had " been about an hour in the garden, wheeled about " as if he intended to fall on us, on which we all " flew to the fore door, in order to make our eſcape; " but he followed none of us; but going to the " back door, threw it to a great diſtance; then turn- " ing from it, walked through the garden hedge, " and proceeding ſlowly to the river by Mount St. " Jago, bathed himſelf. Having thus refreſhed " himſelf a little, he came out of the river, and ſtood " under ſome trees, by ſome of our water tubs; " where he alſo cooled himſelf, and then broke the " tubs in pieces, as he did alſo a canoe that lay by " them. The firing was here renewed till the ele- " phant at laſt fell; after which they cut of his " trunk, which was ſo hard and tough, that it coſt " the Negroes thirty ſtrokes before they could ſepa- " rate it, which muſt have been very painful to the " elephant, ſince it made him roar; which was the " only noiſe I heard him make. He was no ſooner " dead, than the Negroes fell on him in crowds, " each cutting off as much as he could, ſo that he " furniſhed great numbers with food. Thoſe who " pretended to underſtand elephant ſhooting, after- " wards told us, that we ought to have ſhot iron

" bullets; indeed our's were not only of lead but too " ſmall, and therefore moſt of them had rebounded " from his hide, and very few penetrated his ſkull."

Tygers are here numerous, and of ſeveral ſpecies, ſome of wich are very large, and they are all extremely fierce and voracious; but happily for the natives, while they can ſatisfy their appetites on the fleſh of brutes, they will not attack any of the human race.

The jackal is next in fierceneſs to the tyger, and is ſo bold, that it devours whatever comes in its way, whether man or beaſt.

There are alſo wild boars; but they are very few, and not ſo rapacious as thoſe of Europe. Theſe are excellent meat.

There are prodigious numbers of apes, of which there are a great variety of ſpecies. The moſt common ſort are of a pale mouſe-colour, and grow to the height of five feet. Some of the Negroes are firmly perſuaded that they can ſpeak; but that they will not for fear of being ſet to work. Another ſpecies is ſo ſmall, that four of them put together would not weigh one of the former. There is a third ſort very beautiful. Thoſe of this ſpecies grow to the height of about two feet: their hair is as black as jet, and above a finger's length, and they have a long white beard. Beſides theſe there are many other kinds.

There are ſeveral ſorts of wild cats, among which is the civet cat. The Negroes are great lover's of dog's fleſh; which they prefer to that of cattle: their dogs are very ugly, and it is remarkable, that thoſe brought from Europe ſoon degenerate, and their ears grow long and ſtiff like thoſe of foxes, and in three or four broods, their barking turns into a howl.

Among the wild beaſts, there are incredible numbers of deer all along the Gold Coaſt, eſpecially at Arte and Acra, where herds of an hundred together

are ſometimes ſeen. Of theſe there are many different ſpecies, ſome as large as cows, and others no bigger than cats; but all of them are good to eat, particularly a ſort about two feet long, the fleſh of which is eſteemed very delicate. One is about four feet in length, and of a ſlender ſhape with a long head and ears, and is a beautiful creature of an orange-colour, ſtreaked with white.

There are likewiſe hares and porcupines. Theſe laſt, which, as well as the former, are eſteemed good food, are great enemies to the ſnakes, and will attack the largeſt and moſt dangerous of thoſe reptiles.

Beſides theſe, there are ſeveral other quadrupeds, and among the reſt the ſloth, one of the moſt lothſome animals in the world, it being almoſt impoſſible to look on it without horror.

Among the feathered tribe there are cocks and hens, thoſe at Axim are fat and good, though ſmall; but about El Mina, and other places on the coaſt, they are extremely dry and lean. There are alſo tame and wild ducks, pigeons, vaſt numbers of partridges, plenty of pheaſants; ſnipes, herons, parrots; great numbers of large and ſmall birds, ſome which are extremely beautiful, their plumage being finely variegated with the brighteſt colours, and their heads crowned with tufts of feathers. There are likewiſe eagles, falcons, kites, and many others of the birds of Europe, as well as thoſe that ſeem peculiarly the natives of the Torrid Zone.

Let us now take a view of the amphibious animals and reptiles: we have already obſerved, that the rivers ſwarm with crocodiles; beſides theſe, there is an animal of nearly the ſame form, though it ſeldom exceeds four feet in length, its body is black, ſpeckled with a round ſort of eyes, and the ſkin is very tender. It injures neither man nor beaſt; it however ſometimes makes great ſlaughter among the poultry. Its fleſh is ſometimes eat by the Europeans,

and all who have taſted it agree, that it is much finer than that of a young cock or a hen.

In this claſs of animals we may reckon the lizards, of which there are every where many thouſands, eſpecially by the walls of the forts; and of theſe there are various ſpecies, differing in ſize, ſhape, and colour: there are likewiſe great numbers of cameleons, which are far from living on air alone.

Frogs and toads are as numerous as in Europe; but the latter are in ſome places as large as a pewter plate. Theſe are mortal enemies to the ſnakes, with which they have frequent engagements. Of theſe laſt reptiles there are not only great numbers, but a prodigious variety, and ſome of them are of a hideous ſize. Mr Boſman ſays, that the largeſt of thoſe taken while he was on this coaſt was twenty feet long, and he even believes that they are ſtill larger within land; and we have frequently found, ſays he, in their entrails, not only harts and other beaſts, but alſo men.*

Some of my ſervants, ſays the above-mentioned author, once going to the country beyond Mouree, found a ſnake ſeventeen feet long, and very bulky, lying about a pit of water; near which were two porcupines, between which and the ſnake began a very ſharp engagement, each ſhooting very violently in their way, the ſnake his venom, and the porcupines their quills of two ſpans in length. My men having ſeen this fight a conſiderable time, without being perceived by the furious combatants, in the heat of the battle loaded their muſkets, and let fly at the three champions to ſo good a purpoſe, that they killed them all, and brought them to Mouree, where they were devoured by them and their comrades, as very great delicacies.

* It muſt be confeſſed that this account at firſt ſight ſhocks probability, and yet the concurrent teſtimony of many authors of reputation render the fact indiſputable.

Moſt of the ſnakes are venomous; but one is ſo to an extraordinary degree: this is ſcarce a yard long; it is two ſpans thick, and variegated with white, black, and yellow. The ſnakes not only infeſt the woods, but the dwellings of the Negroes, and even the very bedchambers within the forts.

The country alſo produces ſcorpions, millepedes of a poiſonous nature; but whoſe ſting is not o dangerous as that of the ſcorpions on this coaſt. But none of the reptiles and inſects of this country appear more extraordinary than the ants. "Theſe vermin, ſays the above travellers, make neſts about twice the height of a man, of the earth which they turn up in the fields and hills, and ſometimes build large neſts on the trees, from which places they ſometimes come to the forts in ſuch prodigious ſwarms, that they frequently oblige us to quit our beds in the night. They are ſtrangely rapacious, and no animal can ſtand before them: they have often in the night attacked one of my live ſheep, and before morning have made it ſo perfect a ſkeleton that no human hands could have performed the work with ſuch art. They ſerve chickens and other fowl in this manner: and the rat, notwithſtanding its ſwiftneſs, cannot eſcape them; for as ſoon as one of them attacks a rat, he is inevitably gone; for attempting to run away, he is aſſaulted by ſeveral others, till ſo many fall upon him that he is over-powered. Theſe ants are of various ſizes and colours. The ſting or bite of the red ant raiſes an inflammation that is more painful than that of the millepedes. The white are as tranſparent as glaſs, and bite with ſuch force, that in one night they will eat through a thick wooden cheſt of goods.

The want of fleſh and neceſſary proviſions in this country, renders it neceſſary for the natives to ſubſiſt principally on fiſh, and it ſeems a particular favour of providence that the ſea and rivers ſeem to contend which ſhall produce the beſt. There are here many ſorts found in Europe, as pike, plaice, flounders,

bream, thornback, lobſters, crabs, prawns and ſhrimps; beſides a great variety of excellent fiſh that ſeem peculiar to theſe ſeas.

The Slave Coaſt begins about Rio Volta, probably ſo called from the rapidity with which that river runs into the ſea; for being very broad a few miles within land, and narrow at its mouth, where the ſhore riſes high, it diſcharges its waters with an amazing impetuoſity. The country affords nothing very extraordinary till we come to the kingdom of Whydah*, which is one of the moſt delightful places in the world. The great number and variety of tall, beautiful and ſhady trees on the coaſt, ſeem as if they were planted in fine groves, for the ſake of ornament, and are without under-wood or weeds. The verdant fields are every where cultivated, and no otherwiſe divided than by theſe groves, and by villages, each encompaſſed by a low mud wall, and regularly placed over the face of the country. In ſhort, every thing contributes to render the proſpect the moſt delightful that imagination can form. Not a mountain, or even an hilloc interrupts the view; the whole country being a fine, eaſy, and almoſt imperceptible aſcent, for the ſpace of forty or fifty miles from the ſea; ſo that from any part of this kingdom you may have a proſpect of the ocean, and the farther you go from it, the more beautiful and populous is the country. Yet the air is extremely unhealthful with reſpect to foreigners.

All the fruits produced on the Gold Coaſt grow here, beſides which there are abundance of tamarinds, citrons, and ſome others; European ſeeds grow up to great perfection; and here might be planted the fineſt ſalad gardens in the world.

The cattle are cows, ſheep, goats, and hogs, all which are but little different in ſhape and ſize from

* This country is called Fida by the Dutch, Juda by the French, and Whydah by the Engliſh, Portugueſe and natives.

thoſe of the Gold Coaſt, but are more fleſhly and of a more agreeable taſte. There are alſo horſes, but they are very indifferent ones; and farther within land, there are elephants, buffaloes, ſeveral ſorts of deer, hares, and tygers. There are here alſo vaſt numbers of apes, of different kinds.

There are no other ſorts of tame-fowl but a few turkeys and geeſe, cocks and hens, of which laſt there are great plenty, which though ſmall are fat and good. The whole country ſeems covered with wild fowl, as geeſe, ducks, ſnipes, turtle-doves, and twenty other ſorts of birds that are both good and cheap.

Among all the birds in this country, there is one that has this remarkable circumſtance attending it, that whenever it moults it changes its colour, ſo that thoſe that are black this year, become blue or red the next; they will be yellow the following year, and afterwards green: but they never vary from theſe five colours, which are always very bright, and are never mixed *.

The natives are better dreſſed than thoſe of the Gold Coaſt. The dreſs of the king and that of the great officers, is nearly the ſame. It conſiſts in a piece of white linen about three ells long, which encompaſſes the waiſt, and hangs down to their feet like a petticoat. Upon this they wear a garment of ſilk of the ſame ſize and form: and over this laſt they have a richer piece of ſilk ſix of ſeven ells in length, which they tie by the two corners, and making a great bunch on the right hip, the reſt hangs down to the ground ſo as to form a train: but none are allowed to wear red, except the royal family. They wear necklaces and bracelets of pearl, gold and coral, with chains of gold. Moſt of them never wear any thing on the head, to ſhelter them from the rain or the

* This and moſt of the following particulars relating to Whydah, are abridged from Le Voyage du Chevalier des Marchais en Guinee. Tom. II.

heat of the ſun ; but a few of the great put on a hat and feather.

The common people have generally only a few herbs or a piece of cotton of the ſize of a napkin faſtened round their waſts, to cover what modeſty teaches them to conceal : but the women of the ſame rank, have five or ſix cloths round the waiſt, the longeſt of which covers half the leg, and the others which are over it, are each ſhorter than the other.

The king's wives, and thoſe of the grandees, are like all the others, naked from the girdle upwards, and from the girdle downwards have two or three coverings of cotton and ſilk, the longeſt of which reaches to the ankles, and the others are a little ſhorter They are very large and form a roll about the hips, that makes them ſeem as if they wore a hoop-petticoat. They are adorned with necklaces, and with ſtrings of pearls, gold and coral from the wriſt to the elbow, and wear on their heads a cap of plaited and coloured ſtraw which is very light, and reſembles the pope's tiara.

Theſe people are remarkable for their civility to ſtrangers, and the extraordinary reſpect they ſhew each other. If any of them goes to viſit a ſuperior, or meets him by chance, he immediately falls on his knees, and three times kiſſes the earth, and clapping his hands, wiſhes him a good day or night, which the ſuperior anſwers only with clapping his hands, and returning the wiſh. The ſame marks of reſpect are paid by the younger to the elder brother ; by the children to the father, and by the wives to their huſbands, none of whom receive any thing from the other but on the knee, with their hands joined ; or if they ſpeak to them one hand is always put before the mouth, that their breath may not be offenſive. When two perſons of equal condition meet, they both fall on their knees, clap their hands, and mutually wiſh each other a good day; which ceremonies

are alſo nicely obſerved by their followers and dependants on each ſide.

But notwithſtanding this ſervile complaiſance, they are next to the Chineſe, the moſt artful thieves in the world; like them, they are extremely addicted to gaming, after having loſt their whole ſubſtance, they play for their wives and children, and when they have loſt them, ſtake their own liberty, and thus become ſlaves to their countrymen, who ſometimes ſell them to the Europeans; and like the Chineſe they are indefatigably induſtrious. Beſides agriculture, from which the king and a few great men only are exempted, they ſpin cotton, weave cloths, make calabaſhes, wooden veſſels, aſſagays, hardware, and ſeveral other things, which are done to greater perfection here than on the Gold Coaſt. While the men are thus employed, the women make a kind of beer, which they carry to market to ſell, together with their huſband's merchandize.

The meaner ſort carry the goods from the ſhore to the king's village, and with a burthen of a hundred pounds on their heads, they run a ſort of continual trot ſo faſt that it is difficult to keep up with them, without any load at all.

Thoſe who are very rich, beſides huſbandry, in which their wives and ſlaves are employed under them, drive a very conſiderable trade, not only in ſlaves, but in many other commodities.

Theſe ſlaves are generally priſoners of war, which are ſold by the victors as their booty. When theſe ſlaves come to Whydah, they are put in priſon all together, and are afterwards brought out into a large plain to be ſold to the Europeans, who before they purchaſe them, examine every limb with the greateſt care. The invalids and maimed being thrown out the remainder are numbered. In the mean while a burning-iron with the arms or name of the companies lies in the fire, and with this iron the Engliſh, French, and Dutch brand theſe unhappy wretches both men

and women, to prevent their being exchanged. After this they are returned to their priſon, where they are kept at the charge of thoſe who have bought them, on bread and water, till they are ready to be taken on board, before which their former maſters ſtrip them entirely naked; in which condition they are ſtowed in the holds of the ſhips, and carried to America, where they are again ſold to the planters in the European colonies. I gladly drop this dreadful commerce, ſo inconſiſtent with Chriſtianity, and ſo diſhonourable to human nature.

It is remarkable that the natives of Whydah are ſo expert in accounts, that they reckon very conſiderable ſums as quick, and as juſtly by the head alone as we do with the aſſiſtance of pen and ink, which makes it very eaſy to trade with them, and not half ſo troubleſome as it is to deal with other Negroes.

A plurality of wives is here carried to a greater length, than on the Gold Coaſt, or perhaps in any country in the world, ſo that if the females do not vaſtly exceed the males in number, it is evident that multitudes of the latter muſt for ever be excluded from marriage. It is ſaid that private men have often forty or fifty; that their chief captains have three or 400, and the king as many thouſands. Theſe wives may be conſidered as only ſo many ſlaves, and indeed the greateſt part of them are probably captives, who happen to pleaſe their maſters, who therefore rather chuſe to keep them, than to ſell them to the Europeans. The chief part of them till the ground for their huſbands, while the moſt beautiful ſtay at home, where they are not excuſed from working; but the men are ſo extremely jealous of them, that on the leaſt ſuſpicion they ſell them to the Europeans. On the Gold Coaſt, it is common for the huſband to ſhare with his wife the profits of her proſtitution; but here adultery is puniſhed with death, if the perſon injured be a rich man, the crime is ſufficient to plunge the whole family into ſlavery.

There are ſeveral claſſes among the king's wives. She who has brought forth the firſt male infant is at the head of the firſt. This is the queen, or as they term her, the king's great wife. All the others treat her with reſpect, all in the ſeraglio are under her command, and ſhe has no ſuperior but the king's mother, whoſe credit is greater or leſs according to the degree of his majeſty's affection for her, or her power of managing him. She is properly of no claſs; ſhe has a ſeparate apartment in the palace, ſlaves of her own ſex to wait upon her, and revenues for her ſupport. When ſhe has great credit with her ſon, ſhe receives many preſents from thoſe who ſtand in need of her protection; but ſhe is obliged to live in a ſtate of celibacy, and is not allowed to marry again.

If a man accidently touches any part of the body of one of the king's wives, his head, or at leaſt his liberty is forfeited, ſhe is defiled, and being unfit to return to the palace, both are doomed to perpetual ſlavery. Hence the king is entirely ſerved by his wives, and no man is permitted to enter the apartment inhabited by them; and when any of them go to work in the field, which they do by hundreds, whenever they ſee a man they call out ſtand clear, on which he immediately falls on his knees, or flat on the ground, and thus waits for their paſſing by without preſuming ſo much as to look at them. The king on the leaſt diſguſt ſells eighteen or twenty of them; but this does not leſſen their number: for the officers to whom the government of the ſeraglio is intruſted, ſupply their places with freſh ladies; and whenever they ſee a beautiful virgin, they preſent her to the king, none daring to oppoſe them; and if a lady happens to pleaſe his majeſty, he does her the honour to lie with her two or three times, after which ſhe is obliged to paſs the remainder of her life like a nun: which in this country is conſidered by the women as a moſt dreadful puniſhment.

Upon the father's death the eldeſt ſon inherits not only all his goods and cattle; but his wives, which he keeps and enjoys as his own; excepting only his own mother, for whom he provides a ſeparate apartment, and ſufficient ſubſiſtence. This cuſtom prevails both among the great and the commonalty.

The kingdom of Whydah is hereditary; the eldeſt ſon ſucceeding his father, unleſs the great have ſome extraordinary reaſons for excluding him, and placing the crown on the head of one of his brothers, as was the caſe in the year 1725. The king's eldeſt ſon is therefore preſumptive heir of the crown; but then he muſt have been born after the king's acceſſion; for thoſe he had before he aſcended the throne, are only conſidered as private perſons.

But they have here a cuſtom that is much more extraordinary; though it is a law never to be violated. The ſucceſſor is no ſooner born, than he is carried by the great men into the province of Zingua on the frontiers of the kingdom, where he is educated as a private perſon, without knowing his birth, or having the leaſt knowledge of ſtate affairs. None of the great are allowed to viſit or receive viſits from him. He is to continue at Zingua under the care of a private man, who though he is intruſted with the ſecret of his birth he is not to reveal it to him on pain of death, and is to treat him in the ſame manner as if he was his own ſon. Thus on his aſcending the throne, knowing neither the intereſts nor the maxims of the ſtate, he is obliged to abandon the government to the management of the great, and their ſucceſſors; for their poſts are hereditary, and the eldeſt ſon always ſucceeds them.

The ſtate of abaſement and ignorance, from which the preſumptive heir of the crown is thus raiſed, makes him long ſenſible of the pleaſure of royalty, when he ſees himſelf thus unexpectedly placed on the throne. Indeed that moment is no ſooner arrived than he is no longer conſidered as a man; he becomes

in an inſtant a kind of deity, who is never approached, but with the moſt profound reverence. As ſoon as a perſon is arrived at the gate of the hall of audience, he proſtrates himſelf on the earth, and advances, creeping on his hands and knees, till he comes within a certain diſtance of the throne, and the king allows him to ſpeak by gently clapping his hands. He then utters what he has to ſay in a low voice, and in few words, with his face towards the earth. Nobody is exempt from this inconvenient and humbling ceremonial; the greateſt lords in the kingdom are ſubject to it, as well as the others, and none but the chief captain of the ſeraglio, and the high prieſt can enter the palace without leave; but if they ſpeak to the king, they, as well as the others, are obliged to do it in the above poſture.

When one of the great men would ſpeak to the king, and has obtained his permiſſion, he goes to the palace, attended by all his men in arms, and with drums, trumpets and flutes. When he arrives at the gate of the hall of audience, his men make a general diſcharge of their muſkets, the drums, flutes and trumpets ſtrike up, and all the men ſhout aloud. In this manner he enters into the firſt court, and there ſtrips off all his clothes, and hides his nakedneſs with herbs put round his waiſt; he alſo takes off his bracelets, necklaces, and rings, and in general all his jewels. In this condition he proceeds to the hall of audience, where he proſtrates himſelf, advances creeping to the foot of the throne, ſpeaks with his face towards the earth, and when his audience is ended, retires, creeping backward, without changing the poſture he took in entering. On his rejoining his men who wait for him in the court, he dreſſes and puts on his ornaments, and the king is informed of his departure by the firing of guns, the ſound of the inſtruments of muſic, and the loud cries of joy uttered by his people.

The king never comes to the hall of audience but when the directors of the companies, or his

great men have affairs to communicate to him, and are to receive his orders, or when he would adminiſter juſtice to his ſubjects. He paſſes the reſt of his time in the ſeraglio, accompanied by his women, ſix of whom ſtay with him; theſe are magnificently adorned, and kneel before him with their heads almoſt touching the floor. In this poſture they entertain and endeavour to divert him; they dreſs him, and wait upon him at the table; and uſe every art to render themſelves beloved. When he would be alone with one of his wives, he touches her ſlightly, and gently claps his hands: immediately the five others retire, and having ſhut the door of the room where the king remains with their companion, they keep it, till the happy woman leaves it. Then ſix others take the places of the former, and thus they relieve each other.

The king's palace is now plentifully provided with European furniture, while the great men and rich merchants in this reſpect endeavour to furniſh their houſes in the ſame manner. They have magnificent beds, eaſy chairs, canopies, looking-glaſſes, and in a word, every thing fit to adorn a houſe in that climate. There are here cooks inſtructed by thoſe of France, ſo that when an entertainment is given to an European, he finds the tables of the Negro lords ſerved with as many delicacies as thoſe of Europe. Wine is brought them from Spain, the Canaries, Madeira, and France; they are alſo ſupplied with brandy, ſweetmeats, tea, coffee and chocolate; and their tables ſhew no remains of their ancient ſimplicity. They are covered with fine linen, and they have veſſels of ſilver, and ſervices of china. But this politeneſs is confined to the great and the wealthy, the common people preſerving their ancient manners.

Notwithſtanding the ſervility with which the king is treated by his ſubjects, when the directors of companies or the captains wait upon him, he receives

them in the hall of audience, cauſes eaſy chairs to be brought them, and even drinks and ſmokes with them.

We have already obſerved that the people are extremely jealous, and that adultery is puniſhed with death: but if a man is ſurprized with one of the king's wives nothing can ſave them; the king himſelf pronounces ſentence againſt them on the ſpot. The officers of the palace inſtantly cauſe two pits to be dug, ſix or ſeven feet long, four broad, and five deep, ſo near together that the criminals may ſee and ſpeak to each other. In one of theſe pits a poſt is fixed, to which the woman is faſtened with her hands tied behind her. Two wooden forks are fixed at the end of the other pit, and the man being ſtripped naked, is faſtened to a great iron bar like a ſpit, with iron chains, in ſuch a manner that he cannot move. The king's wives then bring faggots, which they put into the pit, and before they are lighted, the ſpit to which the man is faſtened, is put upon the two forks, and fire is put to the wood in ſuch a manner, that only the extremity of the flames can reach his body. He is thus left to burn by a ſlow fire; a cruel puniſhment that would laſt for a long time, had they not the charity to turn him with his face downwards: in which ſituation he is ſoon ſtifled by the ſmoke. When he no longer gives any ſign of life, they undo the chains, and letting him fall into the pit cover him with earth.

The man being dead, about fifty or ſixty of the king's wives eſcorted by a party of muſketeers, and accompanied with drums and flutes, come from the palace with each a large earthen pot of ſcalding water on her head, which they pour one after another on the head of the poor wretch who is tied to the poſt, and afterwards throw the pots on her head with all their force. Dead or not, all the water, and all the pots that come from the palace are thrown on the body of this unhappy woman; after which,

whether ſhe be ſtill alive or dead, they cut the cords that faſten her to the poſt, pull that up, and bury her in the pit, under a heap of earth and ſtones.

When the wife of a great man is taken in adultery, he may either ſell her to the Europeans, or put her to death: if he chuſes the latter, he cauſes her head to be cut off, or has her ſtrangled by the public executioner, and is acquitted by informing the king of what he has done, and paying the executioner's fee. But as he has no power over the man who has diſhonoured him, unleſs he catches him in the very act, in which caſe he kills them both, he is obliged to demand juſtice of the king, who never fails to condemn the guilty to ſuffer death.

This ſeverity is only inflicted with reſpect to married women. The unmarried are not ſubject to it, and a man runs no danger in being caught with one of them; for no body has any fault to find with him, becauſe ſhe is ſuppoſed to be her own miſtreſs. It is ſo far from being infamous for her to have children before marriage, that ſhe is ſure this will cauſe her to be ſooner married, becauſe it is a proof of her fruitfulneſs, which is a very important conſideration in a country where the fathers conſider children, eſpecially the males, as the greateſt riches, and the ſupport of their families: and it muſt be obſerved, that they never ſell their own children for ſlaves.

When the king of Whydah is dead, the queen, or great wife of the deceaſed, lets the grandees know it, who are obliged to keep his death ſecret for three months, during which they aſſemble in order to conſult whether the king's eldeſt ſon be worthy to aſcend the throne. This term being expired, the king's death is made public, on which every thing falls into confuſion: law, policy, juſtice, ſeem to have expired with the king, and the moſt dreadful diſorders are committed: but this ſtate of confuſion

laſts only five days; during which, the prince is ſought for who is to fill the throne, and is put in poſſeſſion of the palace. A number of great guns are now fired to inform the people that they have a king, and immediately tranquillity and good order are reſtored; the markets are open, and every body applies to buſineſs.

It being cuſtomary to pull down the palace in which the king dies, within three months after his death another is built, to which the new king is brought with all the wives belonging to his father, which now become his. None but the mother of the deceaſed, and that of the reigning king are exempt from this law.

The new king immediately orders the funeral of the late monarch, by cauſing five cannon to be fired at break of day, five at noon, and five at ſun-ſet. The noiſe of the laſt is followed by dreadful cries and howlings, which reſound through the whole palace. The high prieſt, who ſuperintends the funeral, cauſes a pit to be dug fifteen feet ſquare and five deep, in the middle of which they hollow out a vault eight feet ſquare, in the centre of which the king's body is placed with great ceremony. The high prieſt then chuſes eight of the favourite wives of the deceaſed to go and ſerve him in the other world. Being dreſſed in their richeſt apparel, and loaded with proviſions, which they are to carry to the late king, they are conducted to the vault in which they are ſhut up alive, and left there to periſh: but their death is ſpeedy, they being ſoon covered with earth.

After the death of theſe women they bring the men, who are alſo to go and ſerve the late king, the number of whom is not fixed, it depending on the will of the preſent monarch and the high prieſt. As it is not known on whom the lot will fall, his late majeſty's domeſtics endeavour to fly or hide themſelves, and do not appear till four or five days after the ceremony is over. They are then reproached with

having eaten the king's bread while he was living, and with receiving an infinite number of favours from him, and yet wanting the gratitude to accompany him into the other world. To this they uſually reply that the thoughts of death are dreadful, and that being of an age capable of enjoying the pleaſures of life, they could not think of quitting it ſo ſoon. With ſuch excuſes they obtain pardon, and are entered into the ſervice of the new king, promiſing that if he happens to die, they will be more faithful to him.

Among all the officers or domeſtics of the king who muſt infallibly follow him to the other world, his favourite is the principal. The perſon who is honoured with this title has no particular office in the palace; he is not even permitted to enter it: when he has any favour to aſk, he muſt addreſs himſelf to the high prieſt, who makes known his requeſts to the prince, who always grants them immediately. He has a right to take out of the market whatever pleaſes him. He is dreſſed in a long robe with large ſleeves, and wears a hood, it may be of white linen, ſilk or Indian ſtuff, adorned with flowers; and when he appears in public, holds a cane in his hand. He is treated with great reſpect, and exempted from the payment of all taxes. He lives a happy life; but it ends with that of the king; for nothing can diſpenſe with his accompanying his maſter into the other world, and he is the firſt who loſes his head, after the king's favourites are ſmotherd in the cave. All the other men who were deſtined to ſerve the late king, have alſo their heads cut off, and according to the high prieſt's order, their bodies are laid down, or placed ſitting, with their heads beſide them, and buried about the cave of the king.

When all the bodies are covered up, they raiſe above them a great heap of earth, which terminates in a pyramid, at the top of which they place the arms which the king was accuſtomed to uſe, and

ſurround them with a number of fetiſhes, or little earthern figures, that are the tutelar deities to guard them.

Thoſe would be very much to blame who ſhould accuſe the Negroes of Whydah of having no religion they practiſe circumciſion, but this does not here ſeem to be a religious rite, for they know no better reaſon for it, than its being practiſed by their fathers and grand-fathers, who learned it from their anceſtors; and that they ought therefore to follow their example.

The moſt ſenſible men of Whydah have a confuſed idea of the exiſtence, and unity of God; whom they ſuppoſe to be in heaven, and ſay, that he rewards the good, and puniſhes the wicked; and that it is he who makes the thunder roll in the ſky: but imagining that it would be preſumption in them to addreſs their petitions to him, they have ſeveral inferior deities, and beſides the fetiſhes, which they have in common with the Negroes on the Gold Coaſt, they have four principal objects of religious worſhip; the ſerpent, which holds the firſt rank; the trees, which are of the ſecond claſs; the ſea, which is only in third rank; and Agoya, who is the god of counſels.

The worſhip of the ſerpent is accounted for in the following manner: the people of Whydah being ready to give battle to the king of Ardrah, a neighbouring nation, a great ſerpent came from the enemy's army, to ſurrender itſelf to that of Whydah, and appeared ſo gentle, that far from biting, it fawned upon every body; which the high prieſt obſerving, ventured to take it in his hands, and to hold it up on high, to ſhew it the whole army; who being aſtoniſhed at the prodigy, proſtrated themſelves before the harmleſs animal, and then fell upon the enemy with ſuch courage, that they gained a complete victory. This the ſoldiers attributed to the ſerpent. They carried it away with them, built a

houſe for it, brought it proviſions, and in a little time the new god eclipſed all the others, even the fetiſhes, which were the firſt and the moſt ancient gods of the country, and its worſhip increaſed in proportion to the imaginary favours they ſuppoſed they had received from it; thus it did not long remain in the firſt houſe they had built for it; they erected a more ſumptuous one, with many courts, and ſpacious lodgings. They appointed it a high prieſt, and an entire order of marabouts to ſerve it. But this was not all, they dedicated to it the moſt beautiful women, and that it might never want ſervants, choſe new ones every year.

It is remarkable that the moſt ſenſible Negroes, very gravely aſſert, that the ſerpent they now worſhip is really that which came to their anceſtors, and gave them the celebrated victory that delivered them from the oppreſſions of the king of Ardrah. The poſterity of this ſerpent have multiplied extremely, and have not degenerated from the good qualities of their father. They do no injury to any one; but ſuffer the people to place them in their boſoms, to put them about their necks, and into their beds. The only reſentment they ſhew is againſt the venemous ſerpents, which they always endeavour to deſtroy, and there is no danger of the people's miſtaking one for the other. Theſe laſt are all black, and reſemble vipers; they are four yards long, and an inch and an half in diameter; but the beneficent ſerpent is not commonly above ſeven feet and a half in length, but it is of the thickneſs of a man's leg. It has a large round head, and a pointed tail. Its ſkin is very beautiful, it being of a whitiſh colour, marked in waves very agreeably with yellow, blue and brown.

The people eſteem themſelves happy when one of theſe honours their houſe with its preſence, they give it a bed, and if it be a female with young, they make her a little houſe, to which ſhe retires to bring them forth, and when ſhe or her young want food,

they fetch it them till they are big enough to take care of themſelves. The perſon that ſhould kill one of them would ſuffer a cruel death.

Every body knows that ſerpents or ſnakes multiply extremely, and that they live for a long time: one would therefore imagine, that the earth would be covered with them, but the black ſerpents give them no quarter, and without reſpect to their divinity, kill and eat them: the ſwine do the ſame, and this diminiſhes their number; but it always coſts the life of thoſe animals when they are caught in the fact; nothing can hinder a hog from being immediately put to death; the people have no reſpect to thoſe to whom they belong, for though they are the king's they are killed on the ſpot, and their fleſh belongs to thoſe who ſlaughter them.

The ſerpent of Whydah, from which all the others of the ſame ſpecies are ſaid to be deſcended is worſhipped in his houſe or temple, upon every occaſion: therefore the offerings and ſacrifices made to him are not confined to bulls and rams, to loaves of bread, fruit, or a few gold rings. The high prieſt often preſcribes a conſiderable quantity of valuable merchandize, barrels of bougies*, powder, brandy, hecatombs of bulls, ſheep, fowl, and ſometimes even human ſacrifices are offered to his honour. All this depends on the fancy and avarice of the prieſt.

The marabouts or the prieſts of the grand ſerpent are of one family, of which the high prieſt, who is one of the grandees, is the chief. All the other marabouts receive his orders, and pay obedience to him. But beſides the men and women of this family, a number of girls are conſecrated to the ſerpent, which procures them univerſal reſpect, and confers upon them many extraordinary privileges, one of

* Theſe are the ſame with the ſhells called cowries, vulgarly termed blackmoor's teeth, which are brought from the Maldiva iſlands, and on the coaſt of Guinea paſs for ſmall money.

which is a right to tyrannize over their huſbands, when they can find a man ſuch a fool as to marry one of them.

But to proceed to the other deities: Agaya, or the god of counſels, is conſulted by the people before they undertake any thing. This god is a paltry little idol of black earth, which rather reſembles a miſhapen monſter than any thing elſe. It is repreſented ſeated or crouching on a kind of pedeſtal of red earth, on which there is a piece of red cloth, adorned with cowries, and he has about his neck a ſcarlet band, to which hang four cowries. His head is crowned with lizards, ſerpents and red feathers. This idol is placed on a table in the high prieſt's houſe, with three calabaſhes before him, in which are fifteen or twenty balls of earth. Thoſe who would conſult him, addreſs themſelves to a marabout, tell him the ſubject that brought them thither, give him the offering deſigned for the god, and the price of conſulting him, after which the queſtion is determined by throwing the balls from one calabaſh into another a certain number of times, when if there be an odd number in each, the marabout boldly pronounces that the oracle has declared in his favour, and the man may undertake the affair on which he has conſulted the god.

When the ſea is agitated in an extraordinary manner, ſo that merchandize can neither be embarked, nor brought aſhore, they conſult the high prieſt, and by his advice ſacrifice a bull or a ſheep on the bank of the ſea, ſuffering the blood to run into the water, and throw a gold ring into the waves, as far as they are able. The ring and blood are loſt; but the body of the ſacrificed beaſt belongs to the prieſt, who cauſes it to be carried to his houſe.

It coſts leſs to render the trees favourable. It is commonly the ſick that have recourſe to them, who make them an offering of millet, maize or rice,

which the marabout places at the foot of the tree to which the ſick man pays his devotions.

The kingdom of Ardrah, is but of ſmall extent on the coaſt, where the kingdoms of Whydah and Popo are taken out of it. It reaches only twenty-five leagues along the ſhore; but within land it extends from eaſt to weſt from the river Volta to that of Benin, which is above 100 leagues, and it reaches ſtill farther from north to ſouth.

The manners, cuſtoms and religion of theſe people are in ſome reſpects the ſame as thoſe of Whydah, except their not worſhipping the ſerpent. On the contrary, they ſearch for the tame and gentle ſerpents, in order to kill and eat them.

However, the people here offer up neither prayers nor ſacrifices. They ſeem to have no idea of another life, and only dread the accidents that may render this life unhappy. The great marabout appoints for every family the fetiſhes they are to honour, in order to ſecure themſelves from theſe misfortunes. The fetiſhes of the king and the court are certain black birds almoſt like the crows of Europe. With theſe the gardens of the palace are filled, and they are fed as well, though they are not treated with the ſame reſpect, as the ſerpents of Whydah.

Private perſons have for their fetiſhes ſome a mountain, others a tree, a ſtone, a piece of wood, or any other inanimate ſubſtance, which they regard with a kind of reſpect; but as we have already obſerved, offer no prayers to them.

The great marabout has in every town a houſe to which he invites by turns the wives of all the freemen, to learn ſome religious exerciſes. They ſtay there five or ſix months, and are inſtructed by old women in a ſort of ſinging and dancing. They make them enter by bands, which ſucceed each other day and night, in a hall appointed for that purpoſe, and after having tied ſmall irons and braſs plates to their legs and feet, in order that they may make the greater

noiſe, they dance and ſing with all their force. This dance conſiſts of ſtamping and performing all the agitations and motions of the body that are moſt fatiguing, and moſt difficult to ſupport. They accompany it with a ſong, mixed with cries and howling, performed in cadence, and continue this violent exerciſe till they faint away, when in an inſtant their old miſtreſſes ſubſtitute another ſet of ſcholars in the room of thoſe who are out of breath, who begin the ſame dance, the ſame ſong, and the ſame cries, to the great diſturbance of the neighbourhood.

The Sieur d'Elbée, who was there in 1670, obſerves, that in the great marabout's houſe he ſaw a figure made to repreſent the devil, which was of the ſize of a child of four years of age, and painted white, and he aſſerting that the devil was black, the marabout gravely replied, that he was miſtaken, for he was ſure he was very white, for he had ſeen and ſpoke to him ſeveral times.

The above gentleman found at Aſſem ſome Negroes who were Chriſtians, and came to aſk him for chaplets of beads, and to aſk if he would not order maſs to be ſaid in his apartment. It is probable that theſe Negroes had been baptized by the Portugueſe while they were eſtabliſhed in the kingdom.

All the men of rank wear two ſhort petticoats of taffety or other ſilk, and have ſilk ſcarfs in the form of ſhoulder-belts. Moſt of them go with their heads and feet naked; they may, however, wear bonnets or hats, and ſandals, except in the king's palace. The men of the common rank are covered from the girdle to the knees with a piece of ſerge, that goes twice round them, the ends wrapping over at the navel. The poor and thoſe who gain their living by their labour, have only a ſmall piece of cotton cloth, or ſome graſs to cover their nudities, and have the head and feet naked.

The women of rank have petticoats and ſcarfs like the men, and as they ſeldom leave their houſes,

they commonly wear nothing on their heads and feet. The poor women have ſhort cloths tied about their waiſts, and have their heads and feet always naked.

The city of Aſſem, the capital of the kingdom, is ſurrounded by four walls of earth which are very high and thick. This earth is red, and forms a ſubſtance as firm and even as plaſter, though it does not appear to be mixed with lime. Each wall has a large and deep ditch, not on the outſide but within it, and over theſe ditches are wooden bridges.

The palace when Mr. d'Elbée was there*, was very large and compoſed of many great courts, entirely ſurrounded with porticos, above which were apartments, that had ſmall windows. In ſome of theſe chambers the floor was covered with large Turky carpets, and in others with mats. A ſingle eaſy chair was in each room, and they were likewiſe furniſhed with ſkreens, cheſts, cabinets and porcelain brought from China. There was no glaſs in the windows, but only frames of white linen, and taffety curtains. The gardens were very ſpacious, and conſiſted of long viſtas of thick trees, to afford a cool and ſhady retreat.

The king always eats alone, and when he drinks an officer makes a ſignal with two ſmall rods of iron, in order that all who are within ſight may turn away and not look at his majeſty; for ſeeing him drink is thought a crime worthy of death. The very officer who preſents the glaſs is ſaid to turn his body and head, and to preſent it backward. This they ſay is done to prevent the effects of ſorcery at that moment.

The king is always ſerved on the knee, and this reſpect is ſhewn even to the proviſions ſet on his table.

* This country has been ſince ravaged by the king of Dahomey, who in 1724, made a conqueſt both of Whydah and Ardrah, which has probably produced ſome conſiderable changes.

Thoſe who happen to be in the way of the officers who carry them, proſtrate themſelves with their faces to the earth, and dare not raiſe them up, till the diſhes are out of ſight.

The commerce of the ſtate conſiſts only in ſlaves and proviſions: the ſlaves are of ſeveral kinds; ſome are priſoners of war, others are paid to the ſtate by the neighbouring kingdoms, dependant on that of Ardrah. Some are condemned to be ſold for ſlaves, for having violated the laws of their country. Some are ſlaves by birth, as are the children of all ſlaves; and there are others who not being able to pay their debts, are ſold for the benefit of their creditors. Thoſe who have diſobeyed the king's orders are inevitibly condemned to ſuffer death, and their wives and kindred, to a certain degree, become ſlaves to the king, who ſells them to whom he pleaſes.

The common people can neither read nor write, they therefore in buying and ſelling make uſe of cords tied in knots, each of which has a particular ſignification. Theſe knots are in uſe among many of the ſavages of America. But the great underſtand the Portugueſe tongue, which they read and write very well.

About fifty miles eaſt of Ardrah are ſituated the cape and river of Formoſa, otherwiſe called Benin, from the kingdom of Great Benin on its banks. The country by the ſides of this river, is very unhealthful, and peſtered with muſketoes, which are very troubleſome to the Europeans, who have had factories in three vilages up the river.

The natives ſeem very civil to each other; and at the ſame time are prudent and reſerved, eſpecially in the management of their trade, always pretending to be poorer than they really are, in order to eſcape the rapacious hands of their governors.

The habit of the Negroes is neater and more ornamental than that of the Negroes on the Gold Coaſt. The rich wear a white calico or cotton cloth, about

a yard long, and half a yard broad, which ſerves them for drawers. Over this they wear a finer white cotton dreſs, which is commonly 16 or 20 yards long, this is wrapped about them; over this is a ſcarf, about a yard long, and two ſpans broad, the end of which is adorned with fringe or lace. In theſe clothes they appear abroad; but at home they wear a coarſe cloth about their waiſts inſtead of drawers, and above all a great painted cloth, of the manufacture of the country, which they wear like a cloak. The meaner ſort are dreſſed in the ſame manner, only the ſtuff they wear is coarſer.

The wives of the great lords wear fine calico cloths round their waiſts, handſomely chequered with ſeveral colours. The upper part of the body is covered with a beautiful cloth about a yard long. Their necks are adorned with necklaces of coral, very agreeably diſpoſed; their arms are dreſſed up with bright copper, or iron bracelets; as are alſo the legs of ſome of them, and their fingers are as thick crowded with copper rings as they can poſſibly wear them. The meaner ſort differ from the rich only in the goodneſs of their clothes.

Almoſt all the children go naked; the boys till they are ten or twelve years old, and the girls till nature diſcovers their maturity: till then they wear only ſtrings of coral twiſted about their middles, which are not ſufficient to hide their nudities.

The men let their hair grow in its natural form, except buckling it in two or three places, in order to hang a great coral to it; but the women's hair is artfully turned up into great and ſmall buckles, and divided at the crown of the head like a cock's comb inverted, by which means the ſmall curls are placed in exact order. Some divide their hair into twenty plaits and curls.

The king is an abſolute monarch, his will being a law. Next to him are three great lords, to whom

all muſt addreſs themſelves who want to apply to his majeſty; but as they are ſure to inform him only of what they themſelves pleaſe, the whole adminiſtration of the government depends on them. Next to theſe are the Are de Roes, or ſtreet kings, ſome of whom preſide over the commonalty, and others over the ſlaves; ſome over military affairs; and others over the affairs relating to the cattle, and the fruits of the earth, &c.

From theſe Are de Roes are choſen the viceroys and governors of the countries ſubject to the king; who are recommended by the three great lords, and are reſponſible to them. The king preſents to each of them a ſtring of coral, as a mark of their honour: but this ſtring they are obliged to wear about their necks, without ever daring to put it off on any account whatſoever, and if they are ſo unhappy as to loſe it, or careleſsly ſuffer it to be ſtolen, they are certainly condemned to die. The king keeps theſe corals, which are factitious, in his own poſſeſſion; and the counterfeiting, or having any of them, without his grant, is puniſhed with death. They are made of a ſort of pale red earth or ſtone, and are ſo well glazed, that they look like ſpeckled marble.

The king has a great revenue; for his territories are very large. He keeps his court in the city of Benin, whence the river and the whole kingdom derives its name. This city is of great extent, and the ſtreets are very long and broad; and beſides are kept very clean and neat, every woman cleaning her own door. Formerly it was cloſely built, and in a manner overſtocked with inhabitants, but half the houſes are now in ruins. Thoſe that are ſtill ſtanding are large and tolerably handſome, but are built with clay walls, there not being a ſtone in the whole country as big as a man's fiſt. They are covered at the top with reeds, ſtraw or leaves. Markets are kept every day in the ſtreets, either of

corn, cotton, elephants teeth, or European wares, but the inhabitants are all natives, foreigners being not permitted to live there.

The palace, which forms a principal part of the city, is built upon a large plain, and has no houſes joining to it. The firſt place you come to is a very long gallery, (if it may be called by that name,) ſuſtained by fifty-eight ſtrong planks, about twelve feet high, inſtead of pillars; theſe are neither ſawed nor plained; but only hacked out. On paſſing this gallery, you come to a mud wall that has three gates, at each corner one, and one in the middle; this laſt is adorned on the top with a wooden turret, about ſixty or ſeventy feet high, ornamented on the top with a large copper ſnake, well caſt. Entering one of theſe gates, you come into a large ſquare, almoſt a quarter of a mile over, and encloſed by a low wall, at the oppoſite ſide of which you come to another kind of gallery, which has a gate at each end; and paſſing through one of them, a third gallery appears, differing from the former only in the planks which ſupport it, that have ſome little reſemblance to human figures, but wretchedly executed. Going through a gate of this gallery you enter another greater ſquare, and a fourth gallery, beyond which is the king's dwelling houſe, where is another brazen ſnake. The firſt apartment is the king's audience chamber, where he ſits on an ivory couch, under a canopy of Indian ſilk; this room is adorned with ſeven elephants teeth, made perfectly clean, and placed on ivory pedeſtals.

As to the religion of the inhabitants of Benin, they aſcribe to God the attributes of omnipreſence, omniſcience, and inviſibility, and ſay that he governs all things by his providence; but like the other Negroes on this coaſt, they offer up their petitions to things conſecreated for that purpoſe, as elephant's teeth, and the like; and yet they think it abſurd to make any corporeal repreſentation of the Deity.

They make daily offerings of a few boiled yams, mixed with oil, which they lay before their ſubordinate deities; and ſometimes they offer a cock; but then the idol has only the blood; becauſe they like the fleſh themſelves. They are ſaid to obſerve a kind of ſabbath every fifth day, on which the great ſacrifice cows, ſheep, and goats; while the commonalty kill dogs, cats, and chickens; and of whatever is killed large portions are diſtributed to the neceſſitous, in order to enable them to celebrate this feſtival. They have a great feaſt in May, called the coral feaſt, which is the only time when the king appears publicly. On this occaſion, he comes magnificently dreſſed to the ſecond ſquare of the palace, where he is ſeated under a fine canopy, his wives and great officers placing themſelves around him. Soon after they begin a proceſſion, and the king riſes in order to offer ſacrifices, during which he is ſaluted with the loud acclamations of the people. In about a quarter of an hour the king returns to his place, where he ſtays about two hours, in order to give the people time to perform their devotions; which being done, he returns home. The remainder of the day is ſpent in feaſting, and the king cauſes all ſorts of proviſions to be diſtributed to all in common, and the great follow his example: ſo that on that day nothing is ſeen throughout the whole city, but all poſſible marks of rejoicing. The reaſon of this feſtival is unknown.

One day in the year they have likewiſe an expenſive feſtival in honour of their deceaſed anceſtors.

The men marry as many women as their circumſtances will allow them to keep; they have ſcarce any marriage ceremonies among either rich or poor, except only, that the firſt treat the bride's friends more ſplendidly than the others. They are very jealous of their wives with their own countrymen, but place greater confidence in the Europeans;

for they ſuffer the latter freely to converſe with them; but no Negro is allowed to come near the women's apartment. All the difference between the wives of the great and thoſe of the meaner ſort, is, that the former are always ſhut up very cloſe; while the latter go every where.

Adultery is here puniſhed different ways: If one of the commonalty ſurprizes his wife in the fact, he may lawfully ſeize all the effects of the paramour, which he may immediately apply to his own uſe; while he puniſhes his wife with a cudgel; and then turns her out of doors to ſeek her fortune. The rich revenge themſelves the ſame way; but the women's relations, to avoid the ſcandal that might fall upon the family, reconcile the injured huſband by giving him a good ſum of money, to induce him to reſtore her again to favour. But if the governors ſurprize a perſon debauching their wives, they kill both on the ſpot, and then throw out their dead bodies, that they may become a prey to the wild beaſts.

If a woman bears two children at a birth, it is believed to be a good omen, and the king is immediately informed of it, who cauſes the public joy to be expreſſed by all ſorts of muſic. This is the caſe in all the territories of Benin, except at Arebo, where both the woman and the twins are cruelly ſacrificed to a certain dæmon which they ſuppoſe inhabits a wood near the town. But if the man happens to have an extraordinary affection for his wife, he generally buys a female ſlave, and ſacrifices her in her ſtead. At preſent the men, when the time of their wives delivery approaches, ſend them to another place where this inhuman cuſtom is not obſerved.

When the child is ſeven days old, the parents make a ſmall feaſt, imagining that the infant is paſt its greateſt danger; and in order to prevent the evil ſpirits doing it any miſchief, they ſtrew all the

ways with provifions ready dreffed, in order to appeafe them.

Eight or fourteen days after the birth of their children, both males and females are circumcifed; the former are bereft of their prepuce, and the latter of a fmall part of their clitoris; befides they make fmall incifions all over the bodies of the infants, in a fort of regular manner, expreffing fome figures; and notwithftanding the cruelty of thus torturing the poor innocents, this cuftom is univerfally obferved among the inhabitants of Benin.

If they fall fick they have immediately recourfe to the prieft, who here, as well as on the Gold Coaft, acts the phyfician. If his remedies prove ineffectual, he has recourfe to facrifices, and if the patient recovers is much eſteemed. But the prieſts are here generally poor, becaufe on common occafions each perfon offers his own facrifice, and performs the fervice of his idols, without troubling them.

The cattle and productions of the country are much the fame as in the other parts of Guinea, only the country contains great numbers of elephants, and lions, as well as tygers.

When any perfon dies, the corpfe is wafhed and cleaned, and if a native of Benin happens to die at a very diftant place, the body is perfectly dried up over a gentle fire, and put into a coffin, whofe planks are clofe joined with glue, and brought the firft opportunity to that city, in order to be buried. The neareft relations, wives and flaves, go into mourning for the deceafed; fome fhave their beards, others half their heads. The public mourning commonly laſts fourteen days. Their lamentations and cries are accomodated to the tunes of feveral mufical inſtruments; with large intermediate ſtops, during which they drink very plentifully. When the funeral is over, each perfon retires to his own houfe, and the neareft relations, who continue in mourning, in this manner bewail the dead, during feveral months.

Their muſical inſtruments chiefly conſiſt of large and ſmall drums not very different from thoſe of the Gold Coaſt: they have beſides a ſort of iron bells on which they play; and calabaſhes hung round with cowries, that ſerve them inſtead of caſtagnets; all which together afford a very diſagreeable and jarring ſound. Beſides theſe they have a kind of harp, ſtrung with ſix or ſeven extended reeds, upon which they play with much art; at the ſame time they ſing to it very agreeably, and dance in ſuch a juſt manner as is very diverting.

The natives here are not at all addicted to gaming, for they only play for diverſion; but never for money.

They divide the time into years, months, weeks, and days; and reckon fourteen months in the year.

They are entirely ignorant of the art of war; and it is with the greateſt reluctance they are brought to face an enemy. Their weapons are a ſort of hangers, ſmall poniards, aſſagays, bows, and poiſoned arrows. They have light ſhields made of ſmall bamboos, but as they cannot ward off a forcible blow they are of little ſervice.

They are well ſkilled in making ſeveral ſorts of dyes, as green, blue, red, yellow, and black. The blue they prepare from indigo, but the other colours they extract from trees. They ſpin cotton, and weave cotton cloths in ſuch quantities, that many thouſand pieces are exported every year. Beſides weaving, they have few mechanical arts; their other workmen are moſtly ſmiths, carpenters, and leather dreſſers: but their workmanſhip is ſo clumſy, that an ingenious boy who had been but a month or two learning in Europe would excel them; though perhaps the maſters themſelves might be unable to outdo them had they only their tools.

If poſſeſſed of wealth, the people live well; their common diet being beef, mutton and chickens, with

yams for bread ; which after they have boiled they beat very fine, in order to make cakes of it. They frequently treat one another, and generouſly impart a portion of their ſuperfluity to the neceſſitous. The meaner ſort content themſelves with ſmoaked or dried fiſh : their bread is alſo yams, bananas, and beans, and their drink, water and pardon wine, which is none of the beſt.

The king, and the great lords, and every governor, who is but indifferently rich, ſubſiſt ſeveral poor at their reſidence ; employing thoſe who are fit for any work, and charitably ſupporting thoſe incapable of labour without working ; ſo that there are here no beggars, nor do we find any among them remarkably poor. They ſhew their liberality by mutual preſents of all ſorts of goods which they ſend to each other, and likewiſe ſhew their hoſpitality by giving the Europeans prodigious quantities of refreſhing proviſions.

TRAVELS

INTO

THE INLAND PARTS OF AFRICA.

BY

FRANCIS MOORE.

Containing the author's arrival at James's Fort in the river Gambia, an account of the company's factories there; a deſcription of the different nations inhabiting the banks of that river, with their manners, cuſtoms, religion, and the climate of the country.

I LEFT England in July 1730, on my being appointed a writer in the ſervice of the royal African company, and on the 9th of November came to an anchor in the mouth of the Gambia. As we ſailed up that river near the ſhore, the country appeared very beautiful, being for the moſt part woody; and between the woods were pleaſant green rice grounds, which after the rice is cut, are ſtocked with cattle. On the eleventh we landed at James's iſland, which is ſituated in the middle of the river, that is here at leaſt ſeven miles broad. This iſland lies about ten leagues from the river's mouth, and is about three quarters of a mile in circumference. Upon it is a ſquare ſtone fort regularly built, with four baſtions; and upon each are ſeven guns well mounted, that command the river all round; beſides, under the

walls of the fort facing the ſea, are two round batteries, on each of which are four large cannon well mounted, that carry ball of twenty-four pounds weight, and between theſe are nine ſmall guns mounted for ſalutes.

Beſides the fort, there are ſeveral factories upon the river, ſettled for convenience of trade; but they are all under the direction of the governor and chief merchants of the fort. For this purpoſe the company have here three or four ſloops of about thirty tons each, and about the ſame number of long-boats; ſome of which are conſtantly employed in fetching proviſions and water from the main for the uſe of the garriſon, and the reſt are employed in carrying goods up to the factories, and bringing from them ſlaves, elephants teeth, and wax.

On my arrival, I had a good apartment given me near the compting-houſe. I dieted with the reſt of the writers, at what was called the ſecond table; and we had freſh proviſions in plenty, there being a beaſt killed every other day; fowls were brought daily by the natives to ſell to the governor, and he allowed every perſon who did not care for beef, to have them at a very eaſy rate. Our table, as well as that of the governor's, was almoſt every day ſupplied with greens from the company's garden at Gillyfree, for which we paid nothing. Flour we were well ſupplied with by the company, and having a baker on the iſland we had very good bread made us every day. Oyſters we had when we pleaſed, for at low-water we could get them at the N. N. W. point of the iſland. We had wine and brandy at a moderate price, and when the governor had any quantity of beer, we had a pretty good ſhare of it. In ſhore, we wanted for nothing that was neceſſary in regard to diet; but every one who come there ought to bring bedding, clothes and cheſts. As ſoon as a perſon arrives, it is uſual to agree with ſome women at Gillyfree, on the oppoſite

continent, to wash their linen, which they do by the month, with good soap of their own making.

On the 16th, Mr. John Hamilton, my shipmate, was ordered up to manage the factory at Tancrowall, settling their chiefly for bees-wax. This town is divided into two parts, one for the Portuguese, and the other for the Mundingoes. The former live in large square houses, the latter in round huts, made of a good fat binding clay, which soon hardens: they are about twenty feet diameter, and about eight feet high, with a roof like that of a beehive made either of straw or palmetto leaves, so well fitted together, that the rain cannot penetrate, nor the heat of the sun strike through them. Tancrowall is the residence of the priest annually sent over from St. Jago, one of the Cape de Verd islands, who has a church here, in which, during the priest's stay, mass is said almost every day. Here are many of the descendants of the Portuguese, who send canoes up the river to trade once or twice a year: by which means they have made this town a place of great resort, and the richest in the whole river. It is about half a mile in length, and pleasantly situated by the water-side, with a woody hill behind it.

A night or two after, I supped upon oysters that grew upon trees: this being somewhat remarkable, it may be though worthy of an explanation. Down the river where the water is salt, and near the sea, the river is bounded with trees called mangroves, whose leaves being long and heavy, weigh the boughs into the water: to these leaves the young oysters fasten in great quantities, where they grow till they are very large, and then you cannot separate them from the tree; but are obliged to cut off the boughs, with the oysters hanging on them, resembling ropes of onions.

On the 20th, I went to St. Domingo on the main land, which was the first time of my landing upon the continent of Africa. I walked from St. Domingo

to Gillyfree, which is about a mile and a half, all the way through graſs eight or nine feet high. By the way we ſaw a great number of lizards, ſome of which have heads as yellow as gold. St. Domingo lies on the north ſide of the river, directly oppoſite to James's iſland, and conſiſts only of a few round huts belonging to the company, in which ſome of their caſtle-ſlaves live who cut wood for the uſe of the fort, take care of a well, and fill the caſks daily brought over from the fort for that purpoſe.

On the 22d of February, one of the kings of Fonia came to the fort, and on his landing, was ſaluted with five guns. He came to ſee the governor, or rather to aſk for ſome powder and ball, in order to enable him to defend himſelf againſt ſome people with whom he was at war; he was a young man, very black, tall, and well ſet, was dreſſed in a pair of ſhort, yellow cotton-cloth breeches, and wore on his back a garment of the ſame cloth, made like a ſurplice: he had on his head a very large cap, to which was faſtened part of a goat's tail, which is a cuſtomary ornament with the great men of this river, but he had no ſhoes nor ſtockings. He and his retinue came in a large canoe holding about 16 people, all armed with guns and cutlaſſes. With him came two or three women, and the ſame number of Mundingo drums, which are about a yard long, and a foot, or twenty inches diameter at the top, but leſs at the bottom; made out of a ſolid piece of wood, and covered only at the wideſt end with the ſkin of a kid. They beat upon them with their left hand, uſing only one drum-ſtick; and the women will dance very briſkly to the ſound. They ſtaid at the fort all night, and then returned home; having nine guns fired at their going off.

It may be here proper to obſerve, that there are many different kingdoms on the banks of the Gambia, inhabited by ſeveral races of people, as Mundingoes, Julloiffs, Pholeys, Floops, and Portugueſe. The

moſt numerous are called Mundingoes, as is likewiſe the country they inhabit: they are generally of a black colour, and well ſet. When this country was conquered by the Portugueſe about the year 1420, ſome of that nation ſettled in it, who have cohabited with theſe Mundingoes, till they are now very near as black as they: but as they ſtill retain a ſort of baſtard Portugueſe language called Creole and as they chriſten and marry by the help of a prieſt annually ſent thither from St. Jago, one of the Cape de Verd iſlands, they ſtill eſteem themſelves Portugueſe Chriſtians, as much as if they were actually natives of Portugal, and nothing angers them more than to call them Negroes, that being a term they uſe only for ſlaves.

On the north ſide of the river Gambia, and from thence in-land, are a people called Jolloiffs, whoſe country extends even to the river Senegal. Theſe people are much blacker, and handſomer than the Mundingoes; for they have not the broad noſes and thick lips peculiar to the Mundingoes and Floops.

In every kingdom and country on each ſide of the river are people of a tawny colour, called Pholeys, who reſemble the Arabs, whoſe language moſt of them ſpeak; for it is taught in their ſchools, and the koran, which is alſo their law, is in that language. They are more generally learned in the Arabic, than the people of Europe are in Latin; for they can moſt of them ſpeak it, though they have a vulgar tongue called Pholey. They live in hoards or clans, build towns, and are not ſubject to any of the kings of the country, though they live in their territories; for if they are uſed ill in one nation, they break up their towns, and remove to another. They have chiefs of their own, who rule with ſuch moderation, that every act of government ſeems rather an act of the people than of one man. This form of government is eaſily adminiſtered, becauſe the people are of a good and quiet diſpoſition, and ſo well inſtructed in what is juſt and right, that a man who does ill, is the abomination of all.

In theſe countries the natives are not avaricious of lands: they deſire no more than what they uſe; and as they do not plough with horſes or cattle, they can uſe but very little. Hence the kings are willing to allow the Pholeys to cultivate the land, and live in their dominions. They plant tobacco near their houſes, and all round their towns they plant cotton; beyond that are their corn fields, of which they raiſe the four kinds uſually produced all over this country; that is, maize, or Indian corn, rice, and the larger, and leſſer Guinea corn. In Gambia is no wheat, barley, rye, oats, nor any other European grain; but they have a kind of pulſe between the kidney-bean and pea, and alſo potatoes and yams. The Indian corn they ſet in holes, about four feet diſtance from each other, ſo that it grows up like hops and ſhoots about eight or ten feet high in large canes, with the ears growing out of the ſides. The rice which is eſteemed their choiceſt food, they ſet in rills, as we do peaſe; it grows in wet grounds, and the ears reſemble thoſe of oats. The largeſt Guinea corn is round, and about the ſize of the ſmalleſt peaſe: they ſow it as we do wheat and barley: it grows to nine or ten feet high, upon a ſmall reed, and the grain is in a large tuft at the top. The leſſer Guinea corn, called by the Portugueſe manſaroke, is ſowed by hand, and ſhoots to the ſame hight, on a large reed, on the top of which the corn grows on a head like a bulruſh: the grain is very ſmall, and like canary ſeed, only larger.

The natives make no bread, but thicken liquids with the flour of the different grains. The maize they moſtly uſe when green, parching it in the ear, when it eats like green peas. Their rice they boil in the ſame manner as is practiſed by the Turks; and make flour of the Guinea corn and manſaroke, as they alſo ſometimes do of the two former ſpecies, by beating it in wooden mortars. The natives never bake cakes or bread for themſelves, but thoſe of their

women who live among the Europeans learn to do both.

The Pholeys are the greateſt planters in the country, though they are ſtrangers in it. They are very induſtrious and frugal, and raiſe much more corn and cotton than they conſume, which they ſell at reaſonable rates, and are ſo remarkable for their hoſpitality, that the natives eſteem it a bleſſing to have a Pholey town in their neighbourhood: beſides their behaviour has gained them ſuch reputation, that it is eſteemed infamous for any one to treat them in an inhoſpitable manner. Though their humanity extends to all, they are doubly kind to people of their own race; and if they know of any one of their body being made a ſlave, all the Pholeys will unite to redeem him. As they have plenty of food, they never ſuffer any of their own people to want, but ſupport the old, the blind and the lame, equally with the others. They are ſeldom angry, and I never heard them abuſe each other; yet this mildneſs does not proceed from want of courage; for they are as brave as any people of Africa, and are very expert in the uſe of their arms, which are the aſſagay, ſhort cutlaſſes, bows and arrows, and even guns upon occaſion. They commonly ſettle near ſome Mundingo town; there being ſcarce any one of note, eſpecially up the river, that has not a Pholey town near it. They are ſtrict Mahometans; and ſcarcely any of them will drink brandy, or any thing ſtronger than ſugar and water.

They breed cattle, and are very dexterous at managing them, ſo that the Mundingoes leave theirs to their care. The whole herd belonging to a town feed all the day in the ſavannahs, and after the crop is off, in the rice grounds. They have a place without each town for the cattle, in the middle of which they raiſe a ſtage about eight feet high from the ground, and eight or ten feet wide; to this is a ladder, and over it a roof thatch, with the ſides all open. Round

this ſtage they fix a number of ſtakes, and every night the cattle are brought up, and each beaſt tied to a ſeparate ſtake, with a ſtrong rope made of the barks of trees. The cows are then milked, and four or five men ſtay upon the ſtage all night with their arms, to guard them from the lions and other wild beaſts. Their houſes are built in a very regular manner, and placed at a diſtance from each other, to avoid fire.

They are likewiſe great huntſmen, and not only kill lions, tygers, and other wild beaſts; but often go 20 or 30 in a company to hunt elephants, whoſe teeth they ſell, and whoſe fleſh they ſmoke-dry and eat, keeping it ſeveral months together. The elephants, they ſay, generally go one or two hundred in a drove, and do great miſchief by pulling up the trees by the roots, and trampling down the corn; to prevent which, the natives when they have any ſuſpicion of their coming, make fires all round their corn to keep them out.

The Pholeys are almoſt the only people who make butter, and of whom cattle can be purchaſed at ſome diſtance up the river. They are very particular in their dreſs, and never wear any clothes but ſuch as are of white cotton, which they make themſelves. They are always very clean, eſpecially the women, who keep their houſes exceeding ſweet. However, in ſome things they are ſuperſtitious, in particular if they know any body boils the new milk bought of them, they will not on any conſideration, ſell that perſon any more, becauſe they ſay, that boiling the milk makes the cows dry.

On the ſouth ſide of the river, oppoſite James' fort, in the empire of Fonia, and but a little way inland, are a ſort of people called Floops, who are in a manner wild: they border on the Mundingoes, who are bitter enemies to them. Their country is of vaſt extent, but they have no king: each of their towns is fortified with a double row of

ſtakes drove all round them and filled up with clay: but though they are independent of each other, and under the government of no one chief; they unite ſo firmly, that all the force of the Mundingoes cannot get the better of them.

The moſt general language uſed in theſe countries is the Mundingo; and if you can ſpeak it, you may travel from the river's mouth up to the country of the Joncoes, or the merchants, a people ſo called, from their annually buying a great number of ſlaves there, and bringing them down to the lower parts of the river, to ſell them to the Europeans; though I believe their country cannot be leſs than ſix weeks journey from James' fort.

The next language moſtly uſed here is called the Creole Portugueſe, though I believe it would be ſcarce underſtood at Liſbon; it is, however, ſooner learnt by Engliſhmen, than any other language uſed on the banks of this river, and is always ſpoken by the linguiſts or interpreters; and theſe two I learnt whilſt in the river.

The Arabic is not only ſpoken by the Pholeys, but by moſt of the Mahometans in the river, though they are Mundingoes; and it is obſerved, that thoſe who can write that language are not only very ſtrict at their devotions three or four times a day; but are ſo remarkably ſober and abſtemious in their manner of living, that they would rather die than drink ſtrong liquors, and rather faſt, than eat any thing that is not killed by one of their own way of thinking. All the Mundingoes pay them great veneration, and if any of them are ill, they apply to one of theſe Mahometans for a cure; not by inward potions; but only by a note wrote on a ſmall piece of paper to wear about them, imagining, that while they carry a paper wrote by a holy man, no ill can happen to them, or continue long with them; but the worſt of it is, they pay a great price for theſe papers; by which means the Mahometans, commonly called

Buſherines, are generally richer, and enjoy greater plenty than moſt of the other Mundingoes.

Beſides the above languages, there are others peculiar to every kingdom; ſuch is that of the Floops, the Banyoons, the Jolloiffs, and Bumbrongs; the latter is uſed very high up the river in the merchants country.

On the 4th of April I went to Gillyfree, which is a large town, a little below James' Fort, inhabited by Portugueſe, Mundingoes and ſome Mahometans, who have here a pretty little moſque. The Engliſh company have a factory here pleaſantly ſituated, facing the fort, and alſo, as I have already obſerved, ſome gardens that ſupply the fort with greens and fruit. The country round the town affords fine ſhooting, and were it not too ſandy, it would be pleaſant walking Here are great numbers of plantain and banana trees; guavas, orange and lime-trees; and among the birds are many pelicans, which are as large as a gooſe, and much of the ſame colour: they have a very long bill, and under it is a very large bag. They live upon fiſh, and therefore are commonly near the rivers.

A native here took me to his houſe, and ſhewed me a great number of arrows, daubed over with a black mixture, ſaid to be ſo venemous, that if the arrow did but draw blood it would be mortal, unleſs the perſon who made the mixture had a mind to cure it; for the man obſerved, that there were no poiſonous herbs, whoſe effects might not be prevented by the application of other herbs.

On the 11th, came down the river a veſſel commanded by Captain Pyke, a ſeparate trader, from Joar, loaded with ſlaves, among whom was a perſon of an elegant figure, named Job Ben Solomon, who was of the Pholey race, and ſon to the high prieſt of Bundo, in Foota, a place about ten days journey from Gillyfree. This perſon was travelling on the ſouth ſide of the Gambia, with a ſervant, and about

twenty or thirty head of cattle, which induced the king of a country a little way within the land to ſeize not only the cattle, but Job and his man, both of whom he ſold for ſlaves to Captain Pyke. The Pholeys, his humane countrymen, would have redeemed him; but they had the mortification to find that he was carried out of the river before they had notice of his being a ſlave, and Captain Pyke ſailed with him to Maryland. Job, who was a perſon of extraordinary abilities, and diſtinguiſhed merit, was not ſo unhappy as he had reaſon to expect; but his adventures will be hereafter related, when I ſhall have occaſion to mention his return to this country.

On the 4th of June two Jolloiffs came to James' iſland to ſell cotton clothes: theſe they make very fine, and in large quantities: their pieces are generally twenty-ſeven yards long; but are never above nine inches broad; but they ſew them neatly together to make them ſerve for broader cloths. They clean the cotton from the ſeed by hand, and then ſpin it with a ſpindle and diſtaff, after which they weave it with a ſhuttle and loom of very coarſe workmanſhip. In order to dreſs themſelves with theſe cloths, they make them into pairs, one about three yards long, and a yard and a half wide, to cover their ſhoulders and body; the other almoſt of the ſame width, and but two yards long, to cover them from the waiſt downwards. This pair of cloths is the clothing of either a man or woman, the only difference being in the manner of wearing them. I have ſeen a pair of theſe cloths ſo fine, and of ſo bright a dye, as to be worth 1l. 10s. ſterling. Their colours are either blue or yellow, ſome very lively: the firſt is dyed with indigo, and the other with the bark of trees.

On the 29th, the governor and I ſet out for Vintain, where we arrived in three hours, though it lies about ſix leagues from James' Fort. Some part of the way is up the river of the ſame name.

The town belongs to one of the kings of Fonia, and is pleaſantly ſituated on the ſide of a hill cloſe to the river. It is inhabited both by Portugueſe and Mahometans, the latter of whom have a handſome moſque. Is is noted for plenty of proviſions, great quantities of which are brought by the Floops, who border on it; and the company have a ſmall factory there to buy bees-wax: above the town is fine graſs, and ſome trees, that render its ſituation very pleaſant.

On our coming to the town, the alcade, and all the principal inhabitants came to welcome us, and ſoon after came the prince, in whoſe dominions the town is ſituated. The common people were dreſſed with a cloth round their waiſts that reached to their knees, and another cloth over their right ſhoulder; for the men have commonly one ſhoulder bare, which the women have not; the clothes of the latter generally reach as low as the ſmall of their legs. They are very proud of their hair; ſome wear it in tufts and bunches, others cut it in croſſes, and others again ſtring coral or beads upon it. The men have commonly caps of cotton cloth, ſome plain, and ſome adorned with feathers and goats tails. The women generally wear handkerchiefs tied round their heads, leaving the crown bare, and for want of a handkerchief, they uſe a ſlip of blue or white cotton cloth: a great many of them, eſpecially up the river, wear on the crown of the head a good number of ſmall horſe bells.

Their towns conſiſt of a number of huts built promiſcuouſly together; each hut is generally fourteen or fifteen yards in circumference, built with clay, and covered with long graſs, or palmetto leaves. They generally keep their houſes very clean; but the ſtinking fiſh, and other things they keep in them, prevent their being very ſweet.

The inhabitants are not very curious in their furniture; for the moſt that any of them have is a

ſmall cheſt for clothes, a mat raiſed upon poſts from the ground, to lie on; a jar to hold water, a calabaſh to drink it with; two or three wooden mortars, in which they pound their corn and rice; a baſket which they uſe as a ſieve, and two or three large clabaſhes, out of which they eat with their hands inſtead of ſpoons. They are not very careful of laying up ſtore againſt a time of ſcarcity; but chuſe rather to ſell what they can, as upon occaſion they can faſt two or three days without eating; but then they are always ſmoaking tobacco, which is of their own growth. The boll of their pipes is neatly made of a reddiſh coloured clay; but the ſtems are only a piece of reed or a ſmall ſtick bored through with a hot iron wire, and ſome of them are ſix feet long. After they have bored, they poliſh them with rough leaves till they are very ſmooth, white and handſome. They faſten the boll and ſtem together with a piece of red leather, and ſometimes have a fine leather taſſel hanging to the middle of the pipe. The merchants who travel much, carry with them pipes of ſo large a ſize, that the bolls of ſome of them hold no leſs than half a pint.

But to proceed: the governor expecting to receive orders for appointing me a factor, ſent me on the 28th of Auguſt to Joar, to learn the nature of the trade. Joar is ſituated in the kingdom of Barſally about three miles from a large town called Cowar, in a fine ſavannah, ſurrounded with woods that harbour wild beaſts, which you may hear howling and roaring every night. It is about two miles from the Gambia, and inhabited by a few Portugueſe; it conſiſts only of ten houſes, beſides one belonging to the king of Barſally, and the Engliſh factory; but the two laſt take up as much ground as all the others. About a mile from it is a ledge of high and rocky hills covered with trees, which the natives ſay, run a hundred leagues up the country. In the ſummer it is pleaſant walking on theſe hills: but

the wild beaſts being driven thither in the rainy ſeaſon, by the low ground being covered with water; one cannot walk there without danger. In that ſeaſon, the frogs, of which there are vaſt numbers, much larger than thoſe of England, make in the night, as much noiſe as a pack of hounds, and at a good diſtance, the ſound is not very unlike it. About the above ſavannah are plenty of deer, buffaloes, wild hogs, partridges, geeſe, ducks, and quails; which are very good eating, and admired by the natives themſelves. It is remarkable that the partridges here have ſometimes two large ſpurs on one leg. There is here a remarkable bird, of about the ſize of a pigeon, which comes abroad at duſk, and has four wings.

Here are alſo cameleons, and great numbers of crocodiles, which the natives kill and eat; they admire both them and their eggs, which I have frequently ſeen them eat, when they had young ones in them as long as my finger. This is one of their niceſt diſhes.

Whilſt I was here, I ſaw an oſtrich, with a man riding upon its back, who was going down to the fort; it being a preſent to the governor, from one of our factors, who bought it at Fatatenda.

Soon after my arrival at Joar, the king of Barſally came thither, attended by three of his brothers, above 100 horſemen, and as many foot, and though he had a houſe of his own in the town, inſiſted on lying at the factory. Mr. Roberts, Mr. Harriſon, who were factors, and I were all the Engliſh there. The king immediately took poſſeſſion of Mr. Roberts's bed, and then having drank brandy till he was drunk, ordered Mr. Roberts to be held, while he himſelf took out of his pocket the keys of the ſtore-houſe, into which he and ſeveral of his people went, and took what they pleaſed: he ſearched chiefly for brandy; of which there happened to be but one anker; he took that, and having drank till he was

dead drunk, was put to bed. This anker laſted him three days; and it was no ſooner empty, than he went all over the houſe to ſeek for more. At laſt he entered a room, in which Mr. Harriſon lay ſick, and ſeeing there a caſe that contained ſix gallons and a half, that belonged to him and me, he ordered Mr. Harriſon to get out of bed and open it; he, however, told him with great gravity, that there was nothing in it but ſome of the company's papers; and that it muſt not be opened, but the king was too well acquainted with liquor caſes to be ſo eaſily deceived; and therefore ordered ſome of his men to hold Mr. Harriſon in bed, while he himſelf took the key out of his breeches pocket. He then opened the cheſt, took out all the liquor, and was not ſober while it laſted: but he often ſent for Mr. Harriſon and me to drink with him. At length it being all drank, he talked of going home, on which his people, and even his chief miniſters, who were his general, and the keeper of the ſtores, amuſed themſelves with taking whatever they liked, and had the aſſurance to open even cheſts and boxes, this we could not help, for what reſiſtance could three men make againſt 200? What they took amounted to 20l. ſterling.

Sometimes the king would ride abroad, and take moſt of his attendants with him: but when he was gone we were plagued with the company of two of his brothers, who were, if poſſible, worſe than his majeſty. Once during his abſence Boomey Haman Benda, one of theſe princes, laid hold of a mug of water and pretending to drink, took a mouthful, and then ſetting the mug on the table, ſpurted the water in my face. Upon which conſidering that if I ſuffered ſuch inſolence to paſs unreſented, it would render me liable to be continually inſulted, I took the remander of the water, and threw it into his breeches. Upon this he pulled out his knife, and endeavoured to ſtab me, but was prevented by his

favourite attendant, who held his arm, and ſoon after repreſented to him the unhandſome manner in which he had treated me, and the provocation I had received to wet him. This made him ſo aſhamed, that coming up to me, he laid himſelf down on the floor without his garment, took my foot, and placed it on his neck, and there lay till I deſired him to riſe: after which no man appeared more my friend, nor ſhewed greater willingneſs to oblige me.

This king, as well as his attendants, are of the Mahometan religion, notwithſtanding their being ſuch drunkards, and this monſter, when he is ſober, even prays. He dreſſes like moſt of the other kings of this country, in a garment like a ſurplice, that comes no lower than his knees. He has a pair of breeches of the ſame ſort of cloth, about ſeven yards wide gathered round his waiſt; he wears a pair of ſlippers, but not ſtockings. His head is covered with a ſmall white cotton cap, and he commonly wears a pair of gold ear-rings. His people, as well himſelf, always wear white clothes and white caps, and as they are exceeding black, this dreſs makes them look very well.

This tyrant is tall, and ſo paſſionate that when any of his men affront him, he makes no ſcruple of ſhooting them; and ſometimes when he goes aboard a company's ſloop at Cohone, where he uſually reſides, he inhumanly ſhews his dexterity by ſhooting at the canoes as they paſs by, frequently killing one or two men in a day. He has many wives, but never brings above two or three abroad at a time with him. Among his brothers, there are ſome to whom he ſeldom ſpeaks, or permits to come into his company; and when they obtain this favour, they pull off their caps and garments and throw duſt upon their heads, as all except white men do, who come into the king's preſence.

The dominions of this prince are very extenſive, and divided into ſeveral provinces, over which he

appoints governors, called Boomeys, who annually come to pay him homage: but though they have almoſt an unlimited power, they are beloved, as well as feared by the people.

At length the king and his guards to our great joy, left the factory, in order to return to Cohone; but they firſt ſtript Mr. Roberts's chamber, and took away his clothes and books, which laſt they offered to ſell to a Mahometan prieſt; but he being a friend to Mr. Roberts, told them he believed they were books in which he kept the account of his goods, and that to take them would inevitably ruin him: upon which they gave him leave to return them.

However five months after the king of Barſally paid us another viſit, and ſtaying about a week, during which he behaved much in the ſame manner as before, he and his attendants again left us: but ſome of them firſt broke open my bureau, and took out things to a conſiderable value, and the ſame fate attended Mr. Roberts: beſides which they took a great quantity of the company's goods.

In the interval which paſſed between theſe two viſits, I had been made factor, and had received orders to take charge of the factory of Joar; but I was unwilling to accept of this office, as that factory was liable to ſo many inſults from a drunken monarch, void of every principle of juſtice, and deſtitute of the feeling of humanity; I therefore took an inventory of the goods the company had there, in January 1723, and taking a letter to the governor from Mr. Roberts, my colleague, returned to James' fort.

In March I returned to my factory: but Mr. Hugh Hamilton being ſent up the river to ſettle a factory at Fatatenda, I was permitted to accompany him, and accordingly on the 9th of April we left Joar, and proceeded in a ſloop up the Gambia. The next day we arrived at Yanimarew, which is the pleaſanteſt port in the whole river, the country being delightfully ſhaded with palm and palmetto trees. The

company have here a ſmall houſe, with a black factor to purchaſe corn for the uſe of the fort.

From thence we proceeded to Caſſan, a ſmall town on the north ſide of the river, in an agreeable ſituation, about a muſket ſhot from the water ſide, and fortified with a wall of clay ſupported by ſtakes, with holes left for muſkets, and watch towers at proper diſtances.

From Caſſan we ſteered up to Dubocunda, which lies on the ſouth ſide of the river, and is divided into two parts, or diſtinct towns; one of which is fortified with a wall made by a vaſt number of palmetto trees fixed in the ground, and clay laid in between, ſo that it is little inferior to a brick wall. The other town is only encompaſſed by a fence of canes, formed like hurdles, and faſtened by a number of ſtakes, in which manner moſt of the towns on the Gambia, and even the factories are ſurrounded. The people live in the open town, in time of peace; but when they are at war, and find it in danger of being attacked by an enemy, they ſhut themſelves up in that which is moſt ſtrongly fortified.

On our leaving this town we proceeded up the river ſeveral days, and at length reached Yamyamacunda, where I ſtaid while Mr. Hamilton proceeded up to Fatatenda. When I had been there ſome time I took horſe and rode to the port of Baſſy, in my way to Nackway, where we had a Portugueſe ſervant who was ſettled there, in order to trade for the company: the reaſon of my going thither was to inſpect into his behaviour, and examine his accounts.

The port of Baſſy is in the kingdom of Tomany, on the ſouth ſide of the river Gambia. All the way to it is very woody. I lay at night in one of the huts of the natives, and the next morning leaving my horſe there, croſſed the river in a ſmall canoe, and walked to Nackway, which is almoſt ſeven miles. Half the way led through woods, and the other through a fine large ſavannah, without any trees,

except a few ſcattered at a diſtance from each other; and in the rainy ſeaſon it is generally under water.

On my arrival at Nackway, the natives welcomed me with the muſic of the balafeu, which, at about a hundred yards diſtance ſounds ſomething like a ſmall organ. It is compoſed of about twenty pipes of very hard wood finely poliſhed; which diminiſhes by little and little, both in length and breadth, and are tied together by thongs of very fine leather. Theſe thongs are twiſted about ſmall round wands, put between the pipes to keep them at a diſtance, and underneath the pipes are faſtened twelve or fourteen calabaſhes of different ſizes. This inſtrument they play upon with two ſticks, covered with a thin ſkin taken from the trunk of the palmetto tree, or with fine leather, to make the ſound leſs harſh. Both men and women dance to this muſic, which they much admire, and are highly delighted to have a white man dance with them.

Having finiſhed my buſineſs here, I returned to Yamyamacunda, and having continued there about three months, proceeded ſtill farther up the river to Fatatenda. The Gambia is there as wide as the Thames at London-Bridge, and ſeemed very deep; but what is moſt extraordinary, the tide in the dry ſeaſon riſes three or four feet, though that place is 600 miles from the river's mouth. The land on both ſides of the river is covered with wood; the ſouth ſide is low; but the factory is ſituated on a high and ſteep rock on the north ſide, and has a fine proſpect of the courſe of the river ſeveral miles up and down, and on the oppoſite ſide you may ſee great part of the kingdom of Cantore: but I was every night diſturbed by the howling and roaring of the wild beaſts.

Having ſtaid there a few days, I thought of going to Nackway along the north ſide of the river, but could not, the creeks being ſo much out that it was impoſſible to paſs them. I therefore croſſed the river Gambia; and went on the ſouth ſide. That day I

rode over the ſteepeſt hill I ever ſaw in my life, it being almoſt a continued rock of iron ſtone, and yet it is full of trees. About ſun ſet I got to Baſſy port, and having croſſed the river, walked to Nackway by moonlight, and the next morning returned to Yamyamacunda, which I believe to be near 40 miles by land from Fatatenda. The river being now fallen, the women flocked to it, and were exceeding buſy in catching ſmall fiſh like ſprats. This is done in a baſket like a hamper, by putting a little ball of paſte at the bottom of it; holding it a ſhort time under water, and then raiſing it gently, they bring up the fiſh and lay them on a clean ſpot of ground to dry; after which they pound them in a wooden mortar to a paſte, then make them into balls of about three pounds each, and thus keep them all the year round. A ſmall quantity of them goes a great way; they do not dreſs them by themſelves, but mix them with rice or corn, and this is food I have ſeveral times eat with a good appetite.

At the latter end of October, the weather, which had been exceſſive hot, began to grow cool and pleaſant. The mornings and evenings were very foggy, and the women were buſy in cutting their rice, which is here their own property; for after they have ſet by a ſufficient quantity for their family uſe, they ſell the remainder and take the money themſelves, the huſbands not interfering. They obſerve the ſame cuſtom with reſpect to fowls which they breed in great numbers when they find they can diſpoſe of them.

About this time I ſhot a green ſnake two yards long, though it was not above three inches in circumference. Theſe ſnakes are not at all venomous; but there are ſuch numbers of others that are ſo, that the natives ſeldom go out without a medicine to apply in caſe they are bitten. They are very much afraid of the black ſnakes, which I have ſeen three yards long, and as thick as the ſmall of my

leg. They ſay among the venomous ſnakes there are ſome with a comb on their heads, like a cock, and theſe they poſitively affirm crow like one. There are alſo plenty of guanas, a very ugly creature, that has ſome reſemblance to an alligator. They are about a yard long, and are eat both by the natives and ſome Europeans as a great dainty.

On the 20th of November in the evening was a total eclipſe of the moon, and the Mundingoes told me, the darkneſs was occaſioned by a cat's putting her paw between the moon and the earth. The Mahometans in this country were ſinging and dancing the whole time, becauſe they expect their prophet to come in an eclipſe.

On the 4th of September, 1733, the Gambia roſe ſo high, that it entered the incloſure that ſurrounded the factory houſe, and was of ſplit cane ten feet high, ſtrengthened by long ſtakes. This was towards the end of the rainy ſeaſon: the next day finding the houſe was ſurrounded, I employed all the ſervants to build me a hut in the middle of the town of Yamyamacunda, which was the higheſt ſpot of ground in that neighbourhood: the walls of the factory being built only of a binding clay, which began to crack, I made all the diſpatch I could, and the following day removed the company's effects to my new hut in the town; I now thought it adviſeable to leave the factory, there being frogs, toads, ſnakes, and fiſh continally coming into it, and about midnight ſome of the walls fell, but the roof ſtill ſtood. For the ten following days we daily ſaw vaſt numbers of floating iſlands come down the river, ſome of them twenty or thirty yards long, with ſtumps of trees, and ſometimes many ſmall trees growing on them; with the birds hopping on the boughs. The roots being thick and interwoven one within another and faſtened with earth, made the iſlands float: they being only parts of woods torn away by the force of the floods. All the neighbouring valleys

were under water: the rich grounds were almoſt ſpoiled by being long covered with it: canoes went from place to place over the very roads which in the dry ſeaſon the natives travel on foot, and proviſions were ſo ſcarce that I was ſometimes two days without a poſſibility of getting any, for want of canoes, without which I was unable to go twenty yards from my hut; and the natives told me, that they had not had ſuch an inundation for eight years paſt. However, none of the company's effects were either loſt or damaged; nor was the company put to any charge, except for repairing the factory-houſe, which was inconſiderable. On the 20th the water began to fall apace, and a week after I removed with all the company's goods to the factory; but it was ſo much damaged, that we were ſoon after obliged to rebuild it.

Having pitched upon a riſing ground about fifty yards diſtance from the river, I marked out a place for the houſe forty feet ſquare. The beſt trees for upright poſts and ridge poles being mangroves, they were brought from below Joar, of theſe the frame of the houſe was built, the roof projecting about four feet, in order to ſecure the walls from wet. We next began to build the walls of clay, which the Negroes trod with their feet, and tempered extremely well that it might not crack. The walls were then laid a foot and a half thick, and one foot high, all round the houſe, and then left to dry, till they were hard enough to bear a ſecond layer; thus they were raiſed foot by foot, till they were ten feet high, leaving one foot diſtance between them and the roof for air. At the ſame time we made the partition walls of clay of the ſame thickneſs, working the clay cloſe up to the doors and window frames; and afterwards we formed a porch at the door; for the natives ſay, that they have a right to a porch at every factory, to afford them acceſs and ſhelter. Having covered the roof with a kind of thick mats

made of ſtraw, we floored the ſtore-houſe with clay hard rammed. Thus we finiſhed our houſe, in which we had a large hall, three ſtrong ſtore-houſes, and two lodging-rooms, without any iron work, trowels, ſquares, or carpenter's rules, with ſcarcely any expence to the company, ; for it was done by their ſervants, without any other help than one man who was hired to lay and ſmooth the clay. Yet the inſide was not only convenient and free from vermin, but very clean, and had a cool look ; for clay is hard, cloſe, ſmooth, and takes white-waſh very well.

On the outſide of the houſe were two ſhady biſhelo trees, and a piece of ground containing about an acre, which we incloſed with a fence ten feet high made of ſplit cane, wove like hurdles. Within this fence, at proper diſtances from the factory, we built four houſes after the Mundingo faſhion, one for a kitchen, one for a ſalt-houſe, another for a ſtore-houſe for corn, and the other for the lodging of the company's black ſervants. The ground between we uſed for a garden, and ſome part of it, for fowls and other ſtock.

Speaking of the poultry reminds me of the Guinea fowl, which are of a dark colour, with white ſpots, and ſome blue and red about the head. Theſe are generally thought to be the tame fowl of Africa ; but that is a miſtake ; for they are as wild as the pheaſants in England, only much more plentiful. The only tame fowl of this country are of the ſame dunghill breed as thoſe in Europe, and the natives have great plenty of them ; but here are no turkeys, tame geeſe, or ducks.

I ſtaid at the new factory houſe I had cauſed to be built at Yamyamacunda, till the 5th of May, 1734; and was employed in the company's ſervice in different parts of the river till the 13th of July following, when I was deſired to come down to James' Fort, where I was on the 8th of Auguſt, when the Dolphin

ſhow arrived, with four writers, and Job Ben Solomon, on board. We have already mentioned his being robbed and caried to Joar, where he was ſold to Captain Pyke, by whom he was carried to Maryland. Job was there ſold to a planter, with whom he had lived about a twelve month, in all which time he had the happineſs not to be ſtruck by his maſter, and had then the good fortune to have a letter of his own writing in the Arabic tongue, conveyed to England. This letter coming to the hand of Mr. Oglethorp, he ſent it to Oxford to be tranſlated; which being done, it gave him ſuch ſatisfaction, and inſpird him with ſo good an opinion of the author, that he immediately ſent orders to have him bought of his maſter. This happened a little before that gentleman's ſetting out for Georgia, and before his return from thence, Job arrived in England, where being brought to the acquaintance of Sir Hans Sloane, he was found to be a perfect maſter of the Arabic tongue, by his tranſlating ſeveral manuſcripts and inſcriptions on medals. That learned antiquary recommended him to the duke of Montague, who being pleaſed with his genius and capacity, the agreeableneſs of his behaviour, and the ſweetneſs of his temper, introduced him to court, where he was graciouſly received by the royal family and moſt of the nobility, who honoured him with many marks of favour. The African company and the chief merchants of the city ſtrove who ſhould ofteneſt invite him to their tables. His good ſenſe engaged their eſteem, he freely diſcourſed on every ſubject, and attended the churches of the moſt celebrated divines. When he had been in England about fourteen months, his ardent deſired to ſee his native country made him preſs for his departure. He had wrote from England to the high prieſt his father, and earneſtly longed to ſee him. Upon his ſetting out from England, he received many noble preſents from queen Caroline, prince William, the duke of

Montague, and the earl of Pembroke, ſeveral ladies of quality, Mr. Holden, and the royal African company, and the latter ordered all their agents to ſhew him the greateſt reſpect.

On the arrival at James' Fort, Job deſired that I ſhould ſend a meſſenger to his country to let his friends know where he was. I ſpoke to one of the blacks whom we uſually employed, to procure me a meſſenger, and he brought me a Pholey, who not only knew the high prieſt his father, but Job himſelf, and expreſſed great joy at ſeeing him ſafely returned from ſlavery, he being the only man, except one, ever known to come back to his country, after being once carried a ſlave out of it by white men Job gave him the meſſage himſelf and deſired that his father ſhould not come down to him, and obſerving that it was too far for him to travel; and that it was fit the young ſhould go to the old, and not for the old to come to the young. He alſo ſent ſome preſents to his wives, and deſired the man to bring his little one, who was his beſt beloved, down with him.

Job having a mind to go up to Joar, to talk with ſome of his countrymen, went along with me. We arrived at the creek at Damaſenſa, and having ſome old acquaintances at the town of that name, Job and I went in the yawl: in the way going up a narrow place for about half a mile, we ſaw ſeveral monkeys of a beautiful blue and red, which the natives told me never ſet their feet on the ground, but live entirely among the trees, leaping from one to another, at ſuch great diſtances, as would appear improbable to any but an eye witneſs.

In the evening as my friend Job and I were ſitting under a great tree at Damaſenſa, there came ſix or ſeven of the very people who three years before, had robbed and made a ſlave of him, at about thirty miles diſtance from that place. Job though naturally poſſeſſed of a very even temper, could not contain

himſelf on ſeeing them; he was filled with rage and indignation, and was for attacking them with his broad ſword and piſtols, which he always took care to have about him. I had much ado to diſſuade him from ruſhing upon them; but at length repreſenting the ill conſequences that would infallibly attend ſo raſh an action, and the impoſſibility that either of us ſhould eſcape alive. I made him lay aſide the attempt, and perſuaded him to ſit down, and pretending not to know them, to aſk them queſtions about himſelf; which he accordingly did, and they told him the truth. At laſt he enquired how the king their maſter did; they replied that he was dead, and by farther enquir we found that amongſt the goods for which he ſold Job to Captain Pyke there was a piſtol which the king uſed commonly to wear ſlung by a ſtring about his neck; and as they never carry arms without their being loaded, the piſtol one day accidently went off, and the balls lodging in his throat, he preſently died. Job was ſo tranſported at the cloſe of this ſtory, that he immediately fell on his knees, and returned thanks to Mahomet for making him die by the very goods for which he ſold him into ſlavery. Then turning to me, he cried. "You ſee now, Mr. Moore, that God Almighty "was diſpleaſed at this man's making me a ſlave, and "therefore made him die by the very piſtol for which "he ſold me: yet I ought to forgive him, becauſe "had not I been ſold, I ſhould neither have known "any thing of the Engliſh tongue, nor have had any "of the fine, uſeful and valuable things, I have "brought with me; nor have known that there is "ſuch a place in the world as England; nor ſuch "noble, good, and generous people as queen Caro-"line, prince William, the duke of Montague, the "earl of Pembroke, Mr. Holden, Mr. Ogelthrope, "and the Royal African company."

After this Job went frequently with me to Cower, and ſeveral other places about the country. He

always ſpoke very handſomely of the Engliſh, and what he ſaid removed much of that horror the Pholeys felt for the ſtate of ſlavery amongſt them; for they before generally imagined, that all who were ſold for ſlaves, were at leaſt murdered, if not eaten, ſince none ever returned. His deſcriptions alſo gave them an high opinion of the power of England, and a veneration for the Engliſh, who traded amongſt them. He ſold ſome of the preſents he brought with him for trading goods, with which he bought a woman ſlave, and two horſes, which he deſigned to take with him to Bundo. He gave his countrymen a good deal of writing paper, a very valuable commodity amongſt them, and the company had made him a preſent of ſeveral reams. He uſed frequently to pray, and behaved with great affability and mildneſs to all, which rendered him extremely popular.

The meſſengers not returning ſo ſoon as was expected, Job deſired to go down to James' Fort, to take care of his goods, and I promiſed not only to ſend him word when the meſſenger came back, but to ſend other meſſengers, for fear the firſt ſhould have miſcarried.

At length the meſſenger returned with ſeveral letters, and advice that Job's father was dead; but had lived to receive the letters his ſon had ſent him from England, which gave him the welcome news of his being redeemed from ſlavery, and an account of the figure he made in England. That one of Job's wives was married to another man; but that as ſoon as the new huſband had heard of his return, he thought it adviſeable to abſcond; and that ſince Job's abſence from his native country, there had been ſuch a dreadful war, that the Pholeys there had not one cow left, though before Job's departure his countrymen were famed for their numerous herds. With this meſſenger came many of Job's old friends, who he was exceeding glad to ſee; but notwithſtand-

ing the joy their preſence gave him, he ſhed abundance of tears for the loſs of his father, and the misfortunes of his country. He forgave his wife, and the man who had taken her; "For Mr. Moore, "ſaid he, ſhe could not help thinking I was dead; "for I was gone to a land from whence no Pholey "ever yet returned; therefore neither ſhe, nor the "man is to be blamed." During three or four days he converſed with his friends without any interuption except to ſleep or eat.

As I have brought this account almoſt to the time of my leaving this country, it will be neceſſary to give a more particular deſcription of it with reſpect to the climate, the general cuſtoms of the natives, and the trade carried on there.

As the mouth of the Gambia lies in the latitude of 13°. 20'. north, and in 15°. 20'. weſt longitude, there is no wonder that the climate is exceſſive hot, but the greateſt heats are generally about the latter end of May, a fortnight or three weeks before the rainy ſeaſon begins. The ſun is perpendicular twice a year, and the days are never longer from ſun riſing to ſun-ſet than thirteen hours, nor ever ſhorter than eleven. What at firſt ſeemed to me ſtrange, was that as ſoon as it grew light, the ſun aroſe, and it no ſooner ſet than it grew dark.

The rainy ſeaſon commonly begins with the month of June, and continues to the latter end of September, or the beginning of October. The wind comes firſt, and blows exceſſive hard, for the ſpace of half an hour or more, before any rain falls, ſo that a veſſel may be ſuddenly ſurprized and overſet by it: a perſon may however perceive the ſigns of its coming; for the clouds grow very black, and the lightenings darting from them, have an awful appearance: both the thunder and the lightening are exceeding dreadful, the flaſhes ſucceeding each other ſo ſwiftly, as to render it continually light, while the thunder at the ſame time ſhakes the very ground. During

the rain the air is generally pretty cool; but the ſhower is no ſooner over than the ſun breaks out exceſſive hot, which induces ſome people to caſt off their clothes, and lie down to ſleep; but before they are awake another tornado perhaps comes, when the cold ſtrikes into their very bones, and gives them fits of illneſs, which to the Europeans are very fatal. During the rainy ſeaſon, the ſea breezes ſeldom blow, but inſtead of them, eaſterly winds, which in the months of November, December, January, and February generally blow very freſh, and ſometimes the evenings and mornings are exceeding cold, and the middle of the day very hot.

Four months in the year are unhealthful, and very tedious to thoſe who come from a colder climate; but a perpetual ſpring, in which you commonly ſee ripe fruit and bloſſoms on the ſame tree, makes ſome amends for that inconvenience. Beſides, the heat of the air is frequently moderated by pleaſant and refreſhing breezes.

The Gambia is of ſuch a length as to be navigable for ſloops above 600 miles, the tides reaching ſo far from its mouth. The land on each ſide of this great and fine river is for the moſt part flat and woody about a quarter of a mile beyond its banks, and within that ſpace are pleaſant open grounds, on which the natives plant rice, and in the dry ſeaſon it ſerves the cattle for paſture. Thus within land it is generally very woody; but near the towns there is always a large ſpot of ground cleared for corn. Near the ſea, no hills are to be ſeen; but high up the river are lofty mountains. Theſe are chiefly compoſed of iron ſtone, and though they are ſometimes little elſe but a continued hard rock, they are full of trees, and ſerve greatly to beautify the face of the country.

In every kingdom there are ſeveral perſons called lords of the ſoil, who have the property of the palm and palmetto trees, ſo that none are allowed to draw

any wine from them, without their knowledge and conſent. Thoſe who obtain leave to draw wine, give two days produce in a week, to the lord of the ſoil; and white men are obliged to make a ſmall preſent to them, before they cut palmetto leaves, or graſs, to cover their houſes.

The palm is a fine ſtraight tree that grows to a prodigious height, and out of it the natives extract a ſort of white liquor like whey, called palm wine: by making an inciſion on the top of the trunk, to which they apply gourd bottles, and into theſe the liquor runs by means of a pipe made of leaves. This wine is very pleaſant as ſoon as it is drawn, it being extraordinary ſweet; but is apt to purge very much: however, in a day or two it ferments, and grows rough and ſtrong like Rheniſh wine; when not being at all prejudical to the health, it is plentifully drank by the Negroes. It is very ſurpriſing to ſee how nimbly the natives will go up theſe trees, which are ſometimes ſixty, ſeventy, or a hundred feet high, and the bark ſmooth. They have nothing to help them to climb, but a piece of the bark of a tree made round like a hoop, with which they encloſe themſelves and the tree, then fixing it under their arms they ſet their feet againſt the tree, and their backs againſt the hoop, and go up very faſt; but ſometimes they miſs their footing; or the bark on which they reſt breaks or come untied, when falling down, they loſe their lives.

The ciboa or palmetto tree reſembles the palm and grows to a great height: the leaves which grow on the top, are uſed in covering houſes, and the natives extract wine out of the palmetto, in the ſame manner as out of the palm. It is not quite ſo ſweet as the palm wine; but taſtes not unlike it.

The people here, as in all other hot countries, marry their daughters very young; even ſome are contracted as ſoon as they are born, and the parents can never after break the match; but it is in the

power of the man never to come and claim his wife, and yet without his conſent ſhe cannot marry another. Before a man takes his wife, he is obliged to pay her parents two cows, two iron bars, and 200 cola, a fruit that grows a great way within land; it is an exceeding good bitter, and much reſembles a horſe-cheſnut with the ſkin off.

When a man takes home his wife he makes a feaſt at his own houſe, to which all who pleaſe come without the form of an invitation. The bride is brought thither upon men's ſhoulders, with a veil over her face, which ſhe keeps on till ſhe has been in bed with her huſband, during which the people dance and ſing, beat drums, and fire muſkets.

After the wife is brought to bed, ſhe is not to lie with her huſband for three years, if the child lives ſo long; for during that term the child ſucks, and they are firmly perſuaded that lying with their huſbands would ſpoil their milk, and render the child liable to many diſeaſes. The women alone are ſubject to all the mortifications attending ſo long an abſtinence; for every man is allowed to take as many wives as he pleaſes; but if the wife is found falſe to her huſband, ſhe is liable to be ſold for a ſlave. Upon any diſlike, a man may turn off his wife, and make her take all her children with her; but if he has a mind to take any of them himſelf, he generally chuſes ſuch as are big enough to aſſiſt him in providing for his family. He has even the liberty of coming ſeveral years after they have parted, and taking from her any of the children he had by her. But if a man is diſpoſed to part with a wife who is pregnant, he cannot oblige her to go till ſhe is delivered.

The women are kept in the greateſt ſubjection; and the men, to render their power as complete as poſſible, influence their wives to give them an unlimited obedience, by all the force of fear and terror. For this purpoſe the Mundingoes have a kind of

image eight or nine feet high, made of the bark of trees, dreſſed in a long coat, and crowned with a wiſp of ſtraw. This is called a mumbo jumbo; and whenever the men have any diſpute with the women, this is ſent for to determine the conteſt, which is almoſt always done in favour of the men. One who is in the ſecret, conceals himſelf under the coat, and bringing in the image, is the oracle on theſe occaſions. No one is allowed to come armed into his preſence. When the women hear him coming they run away and hide themſelves; but if you are acquainted with the perſon concealed in the mumbo jumbo, he will ſend for them all to come, make them ſit down, and afterwards either ſing or dance, as he pleaſes; and if any refuſe to come, he will ſend for, and whip them. Whenever any one enters into this ſociety, they ſwear in the moſt ſolemn manner never to divulge the ſecret to any woman, or to any perſon that is not entered into it; and to preſerve the ſecret inviolable, no boys are admitted under ſixteen years of age. The people alſo ſwear by the mumbo jumbo, and the oath is eſteemed irrevocable. There are very few towns of any note that have not one of theſe objects of terror, to frighten the poor women into obedience.

About the year 1727, the king of Jagra having a very inquiſitive woman to his wife, was ſo weak as to diſcloſe to her this ſecret, and ſhe being a goſſip, revealed it to ſome other women of her acquaintance. This at laſt coming to the ears of ſome who were no friends to the king, they dreading leſt if the affair took vent, it ſhould put a period to the ſubjection of their wives, they took the coat, put a man into it, and going to the king's town ſent for him out, and taxed him with it; when he not denying it, they ſent for his wife, and killed them both on the ſpot. Thus the poor king died for his complaiſance to his wife, and ſhe for her curioſity.

The women pay ſuch reſpect to their huſbands, that when a man has been a day or two from home, his wives ſalute him on their knees, and in the ſame poſture they always give him water to drink.

When a child is new born they dip him over head and ears in cold water three or four times in a day, and as ſoon as he is dry, rub him over with palm oil, particularly the back-bone, the ſmall of the back, the elbows, neck, knees, and hips. When they are born they are of an olive colour, and ſometimes do not turn black till they are a month or two old.

I do not find that they are born with flat noſes; but the mothers when they waſh the children, preſs down the upper part of the noſe: for large breaſts, thick lips, and broad noſtrils, are eſteemed extremely beautiful. One breaſt is generally larger than the other.

About a month afterwards they name the child, which is done by ſhaving its head, and rubbing it over with oil, and a ſhort time before the rainy ſeaſon begins, they circumciſe a great number of boys, of about twelve or fourteen years of age, after which the boys put on a peculiar habit; the dreſs of each kingdom being different: from the time of circumciſion to that of the rains, they are allowed to commit what outrages they pleaſe, without being called to an account for them; and when the firſt rain falls, the term of this licentiouſneſs being expired, they put on their proper habit.

I have already obſerved, that the Mundingoes are fond of the fleſh of crocodiles, and their eggs, but their moſt common food is called cooſcooſh, which is pounded corn ſifted through a fine baſket, till it is of the fineneſs of coarſe flour; and this is put into an earthen veſſel full of holes like a cullender, luted to an earthen pot, in which is boiling water, and ſometimes broth, the ſteam of which cures the flour, and when it is done, they mix it with the water or broth, and eat it with their hands. Fiſh dried in the

ſun or ſmoked, is a great favourite of theirs; but the ſtronger it ſmells the more they like it. They are ſo little delicate with reſpect to their proviſions, that there is ſcarce any thing which they do not eat; large ſnakes, guanas, monkeys, pelicans, bald eagles, and ſea horſes, are eſteemed excellent food.

The people are naturally very jocoſe and merry, and will dance to a drum or ballafeu, ſometimes four and twenty hours together, now and then dancing very regularly, and at other times uſing very odd geſtures, ſtriving always to outdo each other in nimbleneſs and activity.

The behaviour of the natives to ſtrangers is really not ſo diſagreeable as people are apt to imagine; for when I went through any of their towns, they almoſt all come to ſhake hands with me, except ſome of the women, who having never before ſeen a white man, ran away from me as faſt as they could, and would not by any means be perſuaded to come near me. Some of the men invited me to their houſes, and brought their wives and daughters to ſee me, who then ſat down by me, and always found ſomethig to wonder at and admire, as my boots, ſpurs, clothes, or wig.

Some of the Mundingoes have many ſlaves in their houſes, and in theſe they pride themſelves. They live ſo well and eaſily, that it is ſometimes difficult to know the ſlaves from their maſters and miſtreſſes; they being frequently better clothed, eſpecially the females, who have ſometimes coral, amber, and ſilver about their waiſts to the value of 20l. or 30l. ſterling.

In almoſt every town they have a kind of drum of a very large ſize, called a Tangtong, which they only beat at the approach of an enemy, or on ſome very extraordinary occaſion, to callthe inhabitants of the neighbouring towns to their aſſiſtance; and this in the night-time may be heard ſix or ſeven miles.

There was a cuſtom in this country which is not thoroughly repealed, that, whatever commodity a

man ſells in the morning, he may, if he repents his bargain, go and have it returned to him again, on his paying back the money any time before the ſetting of the ſun the ſame day: this cuſtom is ſtill in force very high up the river; but below it is pretty well worn out.

Whenever any factories are ſettled, it is cuſtomary to put them, and the perſons belonging to them, under the charge of the people of the neareſt large town, who are obliged to take care of it, and to let none impoſe upon the white men, or uſe them ill, and if any body is abuſed, he muſt apply to the alcalde, the head man of the town, who will ſee that juſtice is done him. This man, is up the river, called the white man's king; and has beſides very great power. Almoſt every town has two common fields, one for their corn, and the other for their rice, and he appoints the labour of the people: he ſees that the men work in the corn fields, and the women and girls in the rice grounds, and afterwards divides the crop among them. He likewiſe decides all quarrels, and has the firſt voice in all conferences relating to any thing belonging to the town.

The trade of the natives conſiſts in gold, ſlaves, elephants teeth, and bees-wax. The gold is finer than ſterling, and is brought in ſmall bars, big in the middle, and turned round into rings, from ten to forty ſhillings each. The merchants who bring this, and other inland commodities, are blacks of the Mundingo race, called Joncoes, who ſay, that the gold is not waſhed out of the ſand, but dug out of mines in the mountains, the neareſt of which is twenty days journey up the river. In the country where the mines are, they ſay there are houſes built with ſtone, and covered with terraſs; and that the ſhort cutlaſſes and knives of good ſteel, which they bring with them, are made there.

The ſame merchants bring down elephants teeth, and in ſome years ſlaves to the amount of 2000, moſt

of whom they ſay are priſoners of war; and bought of the different princes by whom they are taken. The way of bringing them is by tying them by the neck with leather thongs, at about a yard diſtance from each other, thirty or forty in a ſtring, having generally a bundle of corn, or an elephant's tooth upon each of their heads. In their way from the mountains they travel through extenſive woods, where they cannot for ſome days get water; they therefore carry in ſkin bags enough to ſupport them for that time. I cannot be certain of the number of merchants who carry on this trade; but there may perhaps be about a hundred, who go up into the inland country with the goods, which they buy from the white men, and with them purchaſe, in various countries, gold, ſlaves, and elephants teeth. They uſe aſſes, as well as ſlaves in carrying their goods, but no camels or horſes.

Beſides the ſlaves brought down by the Negro merchants, there are many bought along the river, who are either taken in war like the former, or condemned for crimes, or ſtolen by the people: but the company's ſervants never buy any which they ſuſpect to be of the laſt ſort, till they have ſent for the alcalde, and conſulted with him. Since this ſlave trade has been uſed, all puniſhments are changed into ſlavery; and the natives reaping advantage from ſuch condemnations, they ſtrain hard for crimes, in order to obtain the benefit of ſelling the criminal; hence not only murder, adultery and theft are here puniſhed by ſelling the malefactor; but every trifling crime is alſo puniſhed in the ſame manner. Thus at Cantore, a man ſeeing a tyger eating a deer, which he himſelf had killed and hung up near his houſe, fired at the tyger, but unhappily ſhot a man: when the king had not only the cruelty to condemn him for this accident; but had the injuſtice and inhumanity to order alſo his mother, his three brothers, and his three ſiſters to be ſold. They were brought

down to me at Yamyamacunda, when it made my heart ache to ſee them; but on my refuſing to make this cruel purchaſe, they were ſent farther down the river, and ſold to ſome ſeparate traders at Joar, and the vile avaricious king had the benefit of the goods for which they were ſold.

Indeed the cruelty and villainy of ſome of theſe princes can ſcarcely be conceived. Thus, whenever the king of Barſally, ſome of whoſe villainies I have already mentioned, wants goods or brandy, he ſends to the governor of James' fort, to deſire him to ſend a ſloop there with a proper cargo, which is readily complied with. Mean while the king goes and ranſacks ſome of his enemies towns, and ſeizing the innocent people, ſells them to the factors in the ſloop, for ſuch commodities as he wants, as brandy, rum, guns, gunpowder, ball, piſtols and cutlaſſes, for his attendants and ſoldiers, with coral and ſilver for his wives and concubines, but in caſe he is not at war with any neighbouring king, he then falls upon one of his own towns, which are very numerous, and uſes them in the ſame manner, ſelling them for ſlaves, whom he is bound by every obligation to protect.

Several of the natives of theſe countries have many ſlaves born in their families: thus there is a whole village near Brucoe of 200 people, who are the wives, ſlaves, and children of one man. And though in ſome parts of Africa, they ſell the ſlaves born in the family; yet this is here thought extremely wicked; and I never heard of but one perſon who ever ſold a family ſlave, except for ſuch crimes as would have authoriſed its being done had he been free. Indeed, if there are many ſlaves in the family, and one of them commits a crime, the maſter cannot ſell him without the joint conſent of the reſt: for if he does, they will all run away to the next kingdom, where they will find protection.

Ivory, or elephants teeth, is the next principal article of commerce. Theſe are obtained either by hunting and killing the beaſts, or are picked up in the woods. This is a trade uſed by all the nations hereabouts; for whoever kills an elephant, has the liberty of ſelling him and his teeth: but thoſe traded for in this river are generally brought from a good way within land. The largeſt tooth I ever ſaw weighed 130 pounds.

The fourth branch of trade conſiſts in bees-wax. The Mundingoes make beehives of ſtraw ſhaped like ours, and fixing to each a bottom board, in which is a hole, for the bees to go in and out, hang them on the boughs of trees. They ſmother the bees in order to take the combs, and preſſing out the honey of which they make a kind of metheglin, boil up the wax with water, ſtrain it, and preſs it through hair cloths into holes made in the ground.

At length, on the eighth of April 1735, having delivered up the company's effects to Mr. James Conner, I embarked on board the company's ſloop: among other perſons, Job came down with me to the ſloop, and parted with me with tears in his eyes, at the ſame time giving me letters to the Duke of Montague, the royal African company, Mr. Oglethorpe, and ſeveral other gentlemen in England, telling me to give his love and duty to them, and to acquaint them, that as he deſigned to learn to write the Engliſh tongue, he would, when he was maſter of it, ſend them longer epiſtles; deſiring me, that as I had lived with him almoſt ever ſince he came there, I would let his grace and the other gentlemen know what he had done; and that he was going to the gum-foreſt, and would endeavour to produce ſo good an underſtanding between the company and the Pholeys, that he did not doubt but that the Engliſh would procure the gum-trade: adding, that he would ſpend his days in endeavouring to do good to the

English by whom he had been redeemed from slavery, and from whom he had received innumerable favours.

Soon after he returned on shore, while I sailed to England, and at length, on the 13th of July, landed at Deal.

OF THE

RELIGION

OF THE

MAHOMETANS,

WITH A

DESCRIPTION OF MECCA AND MEDINA.

BY

JOSEPH PITTS.

INTRODUCTION.

THOUGH many learned and ingenious authors have wrote on the religon of the Mahometans, none ſeem ſo qualified for the taſk as Mr. Pitts of Exeter, who when a youth was taken a captive by the Algerines, and by the force of torment, in a ſtrange country, where he had no Chriſtian friend to comfort and ſtrengthen him, was unhappily compelled to ſeem to embrace the religion of the country. Perſecution may, indeed, ſhake the reſolution of the mind; but can never convince the judgment. Thus it happened with our author; he was ſtill a Chriſtian: yet as he aſſumed the garb and manners of a Mahometan, he was admitted into their moſques, and allowed to viſit the ſuppoſed ſacred places of Mecca and Medina.

HAVING a ſtrong inclination to the ſea, I entered in the year 1678, when I was about fourteen or fifteen years of age, on board the Speedwell, at Lymſom, near Exeter, Mr. George Taylor, maſter, on a trading voyage to Newfoundland, from thence to Bilboa, from thence to the Canaries, and ſo home; but on our coming near the coaſt of Spain, we had the misfortune to be taken by an Algerine rover, and carried to Algiers.

On our landing we were carried to the captain's houſe, where we were allowed only bread and water. The next morning we were driven to the dey's, who having choſen an eighth part of the ſlaves for the ſervice of the public, the reſt of us were driven to the market place for the ſale of Chriſtians, who are diſpoſed of by way of auction; but after the bidders have done bidding, the ſlaves are driven again to the dey's houſe, where any that are diſpoſed to advance above what was bidden at the market, may: but then whatever exceeds the bidding in that place belongs not to the pirates, but to the Dey.

I was bought by a man who treated me with the utmoſt cruelty, and though it is very uncommon for the Algerines to trouble themſelves about the religion of their ſlaves, my patroon, or maſter was continually beating me in order to force me to become a Mahometan. With this cruel man I lived about two or three months, and he then ſent me to ſea. I glady went on board, flattering myſelf with the hopes of our being taken by ſome veſſels belonging to the Chriſtians. We were out two months, in which we took only one Portugueſe ſhip; and my heart ſunk within me on its being reſolved to return to Algiers, where I expected to be treated with the ſame cruelty by my inhuman maſter, who had ſtaid on ſhore. But to my

great ſatisfaction, in a few days after my return to that city, he ſold me to a perſon who lived in the country and had many ſlaves, both Chriſtians and Negroes.

My ſecond patroon had two brothers in Algiers, and one at Tunis; I was bought in order to be given to the latter, and was very handſomely dreſſed to enhance the value of the preſent. Soon after my patroon and I ſailed for Tunis, where we arrived within fourteen or fifteen days. We immediately went to the houſe of my maſter's brother. The next day a young man, my patroon's nephew, being proud of having a Chriſtian to wait upon him, made me walk after him, to which I readily conſented, from my deſire to ſee the city. As I was attending my new maſter through the ſtreets, I met with a gentleman dreſſed like a Chriſtian, who aſked me, if I was an Engliſhman? I anſwered, yes. He then enquired, how I came thither? to which I replied, I came with my patroon. He then deſired to know if I was a ſlave, and I let him know that I was, and that I came from Algiers. Not being willing to enter into farther diſcourſe in the public ſtreet, he invited the young man on whom I waited to come to ſee him at ſuch an hour of the day, and to bring me to his houſe, which the youth readily promiſed.

The gentleman was no ſooner gone, than my young maſter, to my no ſmall pleaſure, told me, that he was the Engliſh conſul. We went at the time appointed, and I was directed to his chamber while the young ſpark was eating and drinking in another room. The conſul aſked me many queſtions, and among the reſt, whether I could write and underſtood arithmetic; and telling him I could do both tolerably well, he called for pen, ink, and paper, and bid me write a line, on which I wrote, The Lord be my guide, in him will I truſt. He ſeemed pleaſed, and after ſome farther converſation, kindly told me that if I were left in Tunis, he would order matters

to my ſatisfaction; but if my patroon deſigned to carry me back again to Algiers, I ſhould let him know it. Telling me, if I had ſo much liberty, I ſhould be welcome to come every day to his houſe,

When I had been at Tunis about thirty days I, to my great grief, heard that my patroon's brother would not accept of me, and that I muſt return to Algiers. This news I communicated to the conſul, who endeavoured to remove my concern, by telling me, that he and two other Engliſh merchants would the next day endeavour to procure my redemption; this, indeed, they attempted, and agreed to give 300 dollars for me; but my patroon inſiſting on 500, the conſul, when I ſaw him again, told me that I muſt have patience, for a hundred pounds was a conſiderable ſum to be contributed by three only. Upon this, burſting into tears, I returned him a thouſand thanks for his generous good-will: when the conſul laying his hand upon my head, bid me ſerve God, and be cheerful, and when he returned to England he would prefer a petition to the king for me.

Thus were all my hopes vaniſhed. My patroon returned with me to Algiers; and ſome time after being made captain of a troop of horſe, took me with him to the camp, when his brothers being alſo in the army, the youngeſt was continually perſuading me to turn Mahometan; and finding all his arguments ineffectual, he applied to my maſter, telling him, he had been a debauched man, and a murderer; but that making me a proſelyte would atone for his paſt crimes. Upon this my maſter, the elder brother, began alſo to perſuade and threaten me, and one day when his barber came to ſhave him, he bid me kneel before him, which I did. He then ordered the barber to cut off my hair: I miſtruſting them, began to ſtruggle; but by mere force they cut off my hair, and then the barber ſtrove to ſhave my head, my patroon all the while holding my hands, I kept ſhaking my head, and he kept ſtriking me in the

face. My head was at length with difficulty ſhaved, and my patroon would then have me take of my clothes, and put on the Turkiſh habit; but I plainly told him I would not: whereupon I was dragged away to another tent, where we kept our proviſions, and there the cook and the ſteward, ſtripped me, and one of them held me, while the other put on me the Turkiſh garb. All this while I kept crying, and told my patroon, that though he had changed my habit, he could not change my heart.

The following night, he uſed entreaties that I would gratify him by renouncing my religion. I told him it was againſt my conſcience, and deſired him to ſell me and buy another boy, who might perhaps be more eaſily won; but for my part, I was afraid of being everlaſtingly damned, if I complied with his requeſt. He told me, he would pawn his ſoul for mine, and made uſe of many other importunate expreſſions. At length, I deſired him to let me go to bed, and I would pray to God, and if I found better reaſons ſuggeſted to my mind for changing my opinion by the next morning, I did not know what I might do; but if I continued in the ſame mind, I deſired him to ſay no more on that ſubject.

To this he agreed, and I went to bed. But he had not patience to ſtay till the morning for my anſwer. He awoke me in the night, and aſked me what were my ſentiments now. I told him they were the ſame as before: on which he ſeized my right hand, and endeavoured to make me hold up the fore-finger, as they do in uttering the Mahometan creed; but I bent it down with all my force. When ſeeing nothing was to be done without violence, he called two of his ſervants, and commanded them to tie up my feet with a rope to the poſt of the tent, which being done, he with a great cudgel beat me on my bare feet, and being a ſtrong man, his blows fell very heavy. I roared out with pain; but the more I cried the more furiouſly he laid on, threatning that

he would baſtinado me to death, if I did not turn, and ſtamping with his foot on my mouth to ſtop the noiſe of my crying. At which I begged him to diſpatch me out of the way; but he continued beating me. Having endured this mercileſs uſage till I was ready to faint and die under it, and yet ſaw him as mad and implacable as ever, I begged him to forbear, and I would turn. Breathing awhile, he urged me to ſpeak the words La Allah ellallah, Mohammed Reſul Allah: that is, There is but one God, and Mahomet the prophet of God. But I held him in ſuſpenſe, and at length told him, that I could not ſpeak them: at which he was more enraged than before, and fell upon me again in the moſt barbarous manner. After having received many more blows, I again beſought him to hold his hand, and gave him freſh hopes of my turning Mahometan; but after a ſhort reſpite I told him, as before, I could not do what he deſired. Thus I held him in ſuſpenſe three or four times; but at laſt finding his cruelty inſatiable unleſs I turned, and overcome by pain and terror, I ſpoke the words, holding up the fore-finger of my right hand. Preſently I was had to a fire; care was taken of my feet, and I was put to bed; but was unable to ſtand for ſeveral days.

All the ceremony uſed by one who turns Mahometan by compulſion is only holding up the fore-finger of his right hand, and pronouncing the above words: but when any perſon voluntarily turns from his religion to the Mahometan, a great deal of formality is uſed. In this caſe he goes to the court, where the dey and divan ſits, and declaring his willingneſs to be a Mahometan, he is mounted on a fine horſe, adorned with rich trappings; and is very handſomely dreſſed with a turbant on his head; but nothing of this is to be called his own; only there is given him two or three yards of broad-cloth, which is laid before him on the ſaddle. Thus he rides all round the city, carrying an arrow in his

right hand, which he holds ſtraight up, thus ſupporting the fore-finger of his right hand, which he holds up againſt it. He is attended with drums, and other muſic, with twenty or thirty perſons, who march in order on each ſide of the horſe, with naked ſwords in their hands. There is alſo a perſon on each ſide of the ſtreet, as he marches through, to receive what people are pleaſed to give him; and one here and there drops perhaps the value of a farthing or a halfpenny. Men while the cryer goes before, giving thanks to God for the proſelyte that is made. A few days after the circumciſer comes and performs his office, and then he is a Mahometan to all intents and purposes. It is pretended by ſome writers, that when any thus voluntarily turns Mahometan, he throws a dart at the picture of Jeſus Chriſt, in token of his diſowning him; but there is no ſuch cuſtom.

About two or three months after I was taken a ſlave, I had found means to ſend a letter to my father, giving him an account of what had happened; to which I received a kind and affectionate anſwer, a few days after I had been thus induced by my patroon's barbarity to return from my religion: but in this anſwer he tenderly exhorted me to let no methods of cruelty prevail on me to deny my bleſſed Saviour; and obſerved that he would rather hear of my death, than of my being a Mahometan.

This letter threw me into the greateſt dejection of mind, and a few days after, I wrote a ſecond letter to my father, in which I let him know that I was forced by the cruelty of my maſter to turn Mahometan; but that I was a Chriſtian in my heart, and that as ſoon as ever I could find an opportunity I would endeavour to make my eſcape. After this ſeveral other letters paſt between us.

Notwithſtanding what I had done, I ſtill lived a miſerable life with my patroon, and I was often ſo beaten by him, that my blood ran upon the ground;

for a Chriſtian ſlave does not by turning Mahometan become free. Beſides he now hated me, from his ſuſpecting my ſincerity, and on that account I fared in many reſpects worſe than my fellow ſlaves. I lay with them in the ſtable, and alſo ſtill eat with them. Our proviſions were very coarſe, and moſtly barley bread with ſour milk: but if a ſheep happened to die, the fleſh came to our ſhare.

Though a Mahometan of this country have all the outward appearance of religion, yet almoſt all kinds of wickedneſs, except murder and theft, are left unpuniſhed. They are generally very ſtrict in praying five times a day; and in their numerous ablutions, in which they are extremely exact. I ſhall more particularly deſcribe the worſhip of the moſques, which Chriſtians are not allowed to enter. Even the female ſex of their own religion are excluded from having any ſhare in the public worſhip.

The clerk having called from the ſteeple of the moſque, the people immediately haſte thither. The inſides of theſe buildings have neither pews nor ſeats, but a plain floor ſpread over with mats, except near the Imam where carpets are ſpread. The galleries are likewiſe ſpread with mats. In the moſques are neither pictures nor ſtatues, for they utterly abhor images, and the walls are all white. On coming to the door the men put off their ſlippers, walk in barefoot, and putting the ſoles of their ſlippers together, place them before them, and kneeling reſt upon their heels. The iman is raiſed above the people; his back is towards them; but the mezzins or clerks are placed in a gallery by themſelves, where they obſerve his motions, and begin with much the ſame words as they had before uſed in calling from the ſteeple: that is, "God is great. "God is great. I teſtify that there is no God beſides "God. I teſtify that Mahomet is the meſſenger of "God. I teſtify that Mahomet is the meſſenger of "God. Haſte to prayers. Haſte to prayers. Haſte

" to a good work. Haſte to a good work. Now " prayers are beginning. Now prayers are begin- " ning. Now prayers are beginning. God is great. " There is no God beſides God." On his ſaying the " laſt words, all the congregation bring their two thumbs together, and kiſs them three times, and at every kiſs they touch their forehead with their thumbs, and then riſing up all on their legs, they ſtand exactly cloſe to each other in even ranks.

They all imitate the iman in the front, who is no ſooner on his feet than he brings his two thumbs to touch the lower part of his ears, at which the mezzin, or clerk above, cries out, "God is great," at the hearing of which they all touch their ears, ſaying the ſame to themſelves. The iman then ſays a ſhort leſſon out of the koran, which being ended, he bows with his hands reſting on his knees, at which the mezzin again makes the ſame exclamation, and when the iman recovers himſelf and ſtands upright, it is again repeated.

The iman now placing his hands on his thighs, gently ſinks on his knees, then ſtretching forth his hands on the ground, brings his forehead to touch it, at which he repeats again, "God is great." The imam then recovers himſelf on his knees, with his hands on his thighs, and ſtretches his hands on the ground as before, the clerk repeating the ſame expreſſions. All which poſtures and ceremonies the imam performs a ſecond time, and the mezzin uſes the ſame words as the firſt: which being done, the imam ſits ſtill on his heels about a minute, with his hands on his thighs, and fixing his eyes on the floor, ſays a ſhort prayer, at the concluſion of which he looks over his right ſhoulder, and then over his left, ſaying at each, welcome, my angels; or peace be to you; for they hold that every one has two angels to attend him, eſpecially at the time of their worſhip. It muſt be obſerved, that all in the ſame congregation uſe the ſame geſtures as the iman, and all at

the ſame inſtant; the mezzin ſpeaking loud is a ſufficient token when to bow or riſe; and they all ſtand with their faces towards Mecca.

At the concluſion of their worſhip, the iman who officiates at the upper end of the moſque, kneeling in an oval place in the wall, and turning his face towards the congregation, who are all upon their knees imitating him, he takes out his beads, which are ninety-nine in number, and have a partition between every thirty-three; theſe they turn over, and for each of the firſt thirty-three they ſay, admire God; for the ſecond thirty-three they cry, thanks be to God, and for the third thirty-three, God is great. Which being ended, the iman with the whole aſſembly, hold up their hands at a little diſtance from their faces, putting up their ſilent oriſons; and to conclude all, ſmooth down their faces with their hands, take up their ſlippers, and go their way.

In this manner they behave in their public worſhip, which laſts about a quarter of an hour; and is repeated with ſome variations five times a day; and on Friday, which is their ſabbath, the iman, with a ſtaff in his hand, mounts ſix or ſeven ſteps, and makes a ſhort ſermon about a quarter of an hour long.

My patroon with whom I lived very unhappily, and whoſe cruelty, added to the uneaſineſs of my mind, rendered life a burthen, at length engaged in a rebellion againſt the Dey, with the hopes of obtaining that office; but this at laſt coſt him his life; for being taken priſoner he was beheaded.

I was now in hopes that my patroona or miſtreſs would have given me my freedom; but this ſhe refuſed, and ſold me in Algiers, where I was led three days by the cryer about the ſtreets, and was bought on the third by an old batchelor who employed me to dreſs his meat, to waſh his clothes, and to do all thoſe things that are looked on as a ſervant

maid's work in England. I now wanted for neither meat, drink, clothes, nor money. After I had lived with him about a year, he reſolved to make his pilgrimage to Mecca, and to take me with him. We went by ſea to Alexandria in Egypt; but in our paſſage being taken ſick, and thinking he ſhould die, he took off a girdle which he wore under his ſaſh, in which was much gold, and alſo my letter of freedom, which he intended to give me when at Mecca, and bidding me put it on, he took my girdle, and put it on himſelf; which was a convincing proof of his regard for me; but it pleaſed God that he recovered.

We ſtaid at Alexandria about twenty days, and then ſteered to Roſetta, where we entered the Nile, and ſailed up that river to Grand Cairo, where we furniſhed ourſelves with three or four months proviſions, that were to ſerve us till our return to Egypt; and hired camels to carrry us to Suez, a ſmall town ſituated at the end of the Red Sea. We there embarked again, and after about a month's ſail, came to a place called Rabbock, about four days ſail from Mecca, where all the pilgrims, except thoſe of the female ſex, ſtrip off all their clothes, and covering their bodies with only two wrappers, with their heads bare, and ſandals on their feet, go on ſhore and travel by land to Mecca; when the ſcorching heat of the ſun ſometimes burns the ſkins off their backs and arms, and greatly ſwells their heads. However, when any man is in danger of loſing his health by theſe auſterities, he may lawfully put on his clothes, on condition that when he comes to Mecca, he kills a ſheep, and gives it to the poor. But while they wear this mortifying habit, it is held unlawful for them ſo much as to cut their nails or to kill a louſe or a flea, though they ſee them ſucking their blood. They are likewiſe to entertain no enmity againſt any one, to be watchful over their tempers and paſſions, to obſerve a ſtrict government

of the tongue, and to make continual uſe of a form of devout expreſſions. Theſe auſterities laſt ſeven days.

At Grada, the neareſt ſea port town to Mecca, from which it is not quite a day's journey, we unloaded our ſhips, and here were met by perſons who came to inſtruct the pilgrims in the ceremonies to be uſed in their worſhip.

On our arrival at Mecca, the above perſons, who were our guides, conducted us into the great ſtreet which is in the midſt of the town, and to which the temple joins: he then directed us to the fountains where we performed our ablutions, and then he took us to the temple, where leaving our ſhoes with one who attends to receive them, we entered at the door called the Gate of Peace. Having proceeded a few paces, our guide held up his hand toward the Beat Allah, and uttered ſeveral words which the pilgrims repeated after him; burſting into tears at the ſight of the building. After which we were led ſeven times round it, and then were conducted into the ſtreet where we were ſometimes to run, and ſometimes to walk very quick, the pilgrims behaving with the utmoſt awe and trembling: performing theſe ſuperſtitious ceremonies with the appearance of the moſt extraordinary devotion. This being over, we returned and ſought out for lodgings.

All the pilgrims think it their indiſpenſable duty to improve their time while at Mecca, not only in doing their accuſtomed duty, and devotion at the temple, but to ſpend all their leiſure time there, and as far as their ſtrength will permit to continue walking round the Beat Allah, at one corner of which is faſtened a black ſtone, framed in with ſilver, and every time they come to that corner, they kiſs the ſtone, and having gone round ſeven times, they perform two prayers. This ſtone they ſay was formerly white, but the ſins of the people who kiſs it have rendered it black.

The temple of Mecca is a ſquare building with an area on the inſide ſurrounded with piazzas, much like thoſe of the Royal Exchange in London: but the ſquare is near ten times bigger, and over the piazzas is, on each ſide, a range of domes which cover little rooms or cells, the habitations of ſuch as give themſelves up to reading and a devout life; and at each corner is a minaret or ſteeple, from which the criers call the people to prayers. The area on each of the incloſure, is covered with gravel, except ſome paths that lead to the Beat Allah. There are forty-two doors in the outer building that open into the ſquare.

The Beat-Allah, which ſtands in the centre, is a ſquare ſolid ſtructure near twenty-four paces each way, and about twenty feet high, formed of large ſtones perfectly ſmooth and plain, without the leaſt carved work. It is covered all over from top to bottom with a thick ſilk, and above the middle part of the covering are letters of gold embroidered all round, the meaning of which I have forgot; but I think they were ſome devout expreſſions. Near the lower part of the building is a large braſs ring, through which paſſes a great cotton rope to which the lower part of the covering is faſtened. The threſhold of the door is as high as a man can reach, and therefore when any perſon enters the Beat, a ſet of ſteps are brought for him to aſcend. The door is plated all over with ſilver, and a covering hangs over it that reaches to the ground, which is kept turned up all the week except on Thurſday night and Friday, which is their Sabbath. This covering of the door is ſo thick embroidered with gold, that it weighs ſeveral ſcore pounds. The top of the building is flat, and covered with lime and ſand. It has a long ſpout to carry off the water when it rains, at which time the people throng and ſtruggle to get under it, that the water which comes off the Beat may fall upon them, which they eſteem a great happineſs,

and if they can catch ſome of it to drink, their joy is exceſſive.

Round the Beat is a pavement of marble about fifty feet in breadth, on the edge of which ſtand pillars of braſs near fifteen feet high, and twenty feet diſtance from each other; above the middle part of them iron bars are faſtened reaching from one to the other, with glaſs lamps hanging to each, by braſs wires, to give light in the night; for while the pilgrims ſtay at Mecca, they pay their devotions as much by night as by day.

About twelve paces from the Beat is, what they call, the Sepulchre of Abraham, whom they ſay by God's command built the Beat. This ſepulchre is encloſed with iron gates, and has a very handſome embroidered covering. At a ſmall diſtance from it on the left hand is the well Zemzem, the water of which is eſteemed holy. They pretend that it is as ſweet as milk, but I could perceive no other taſte in it, but that of common water, except its being ſomewhat brackiſh. The pilgrims on their firſt coming to Mecca drink of it unreaſonably, by which means they are not only purged, but their fleſh breaks out in pimples. This they call the purging of their ſpiritual corruptions.

Many of them carry ſome of this water home to their reſpective countries, in little tin pots, and preſent perhaps a half a ſpoonful of it to each of their friends, which they receive in the hollow of their hands with abundance of thanks, ſipping a little of it, and beſtowing the reſt on their faces and naked heads.

Oppoſite each ſide of the Beat is a ſmall ſtructure ſupported on pillars, where the iman together with the mezzins perform their devotions and ſuperſtitious ceremonies in the ſight of all the people. Theſe ſtructures belong to four different ſorts of Mahometans.

[To give a more perfect idea of this famous building, we have given the reader the following plate, in which

A is the black ſtone already mentioned.

B carpets ſpread on the ground to perform their devotions on.

C the building in which is the well Zemzem, the water of which is accounted ſalutary to thoſe who drink it.

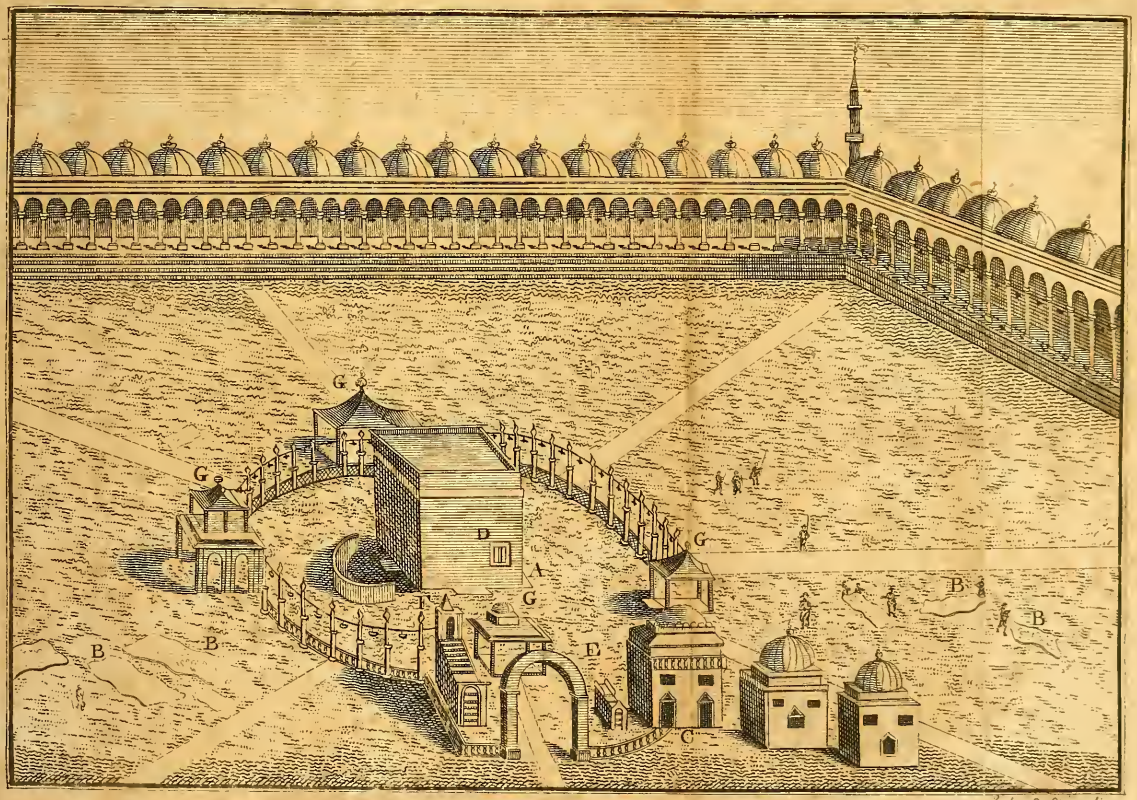
D the gate of the Beat Allah conſiſting of two folding doors.

E the ſteps by which they aſcend to them.

F a pulpit from which the iman harangues the people.

G the places where the four chief ſects of the Mahometans meet.]

The Beat Allah is opened but two days in the ſpace of ſix weeks, one day for the men, and the next for the women. As I was at Mecca about four months, I had an opportunity of entering it twice, an advantage which many thouſands of the hadgees have not met with. All that they have to do is to hold up their hands, look over each ſhoulder, and ſay welcome my angels, and then offer ſome petitions; but they are ſo devout that they will not ſuffer their eyes to wander. Nay, they ſay, that one was ſtruck blind for gazing about. Diſregarding this idle ſtory, I now and then caſt an obſerving eye: but found nothing worthy of notice; only two wooden pillars to ſupport the roof, and a bar of iron faſtened to them, on which hang three or four ſilver lamps, which I ſuppoſe are but ſeldom if ever lighted. The floor and the walls are of marbler and the latter are uſually hung with ſilk, which is pulled off before the hadgees enter. Thoſe who enter the Beat ſtay ſcarce half a quater of an hour, becauſe others wait for the ſame privilege, and while ſome go in others are going out.



Scot & Mardix
82

The TEMPLE at MECCA

After all that will, have done this, the ſultan of Mecca, who is of the race of Mahomet, does not think himſelf too good to clean the Beat. He and his favourites firſt waſh it with the holy water Zemzem, and after that with ſweet water. The ſtairs which were brought to enter in at the door being removed, the people croud under the door to receive the ſweepings of the water on their bodies, and the beſoms or brooms, with which the Beat is cleaned are broken to pieces, and thrown out amongſt the mob; when he that gets a ſmall ſtick or twig of it, keeps it as a ſacred relic.

Every year the covering of the Beat is renewed, and ſent from Grand Cairo by order of the grand ſegnior; and when the caravan goes with the pilgrims to Mecca, the new covering is carried upon two camels, which do no other work all the year long. It is received with extreme joy, ſome kiſſing the camels and bidding them welcome. The old covering being pulled down, the new one is put up by the ſultan of Mecca; and he cutting the old covering in pieces, ſells them at a great price to the hadgees.

At Mecca are thouſands of blue pigeons, which none will affright or abuſe, much leſs kill them, whence they are ſo very tame that they will pick meat out of one's hand, and I myſelf have fed them. They are called the pigeons of the prophet, and come in great flocks to the temple, where they are uſually fed by the hadgees. I have heard ſome ſay, that they pay ſuch reverence to the Beat Allah, that they will never fly over it; but this is not true, for I have often ſeen them fly over it.

The pilgrims, before they receive the honourable title of hadgee, again put on their mortifying habit, and go to an hill called Gibbelel Orphat, or the mountain of knowledge, where there are ſaid to meet no leſs than 70,000 perſons every year, two months and nine days after the faſt of ramadam; and it is pretended that if there are fewer than that number,

God will ſupply the deficiency by ſo many angels. Indeed the number of the hadgees at this mountain is very great, though I cannot think it amounts to ſo many. It was however a melancholy ſight to behold ſo many thouſands in their garments of humility and mortification, with their naked heads, and their cheeks wet with tears: with ſighs and ſobs earneſtly begging in a form of penitential expreſſions, the remiſſion of their ſins; and promiſing newneſs of life, and thus continuing for the ſpace of four or five hours. After this they all at once receive the title of hadgee from the iman, which they from thence enjoy till their death.

Immediately upon their receiving this name, the trumpet is ſounded, and they all leave the hill to return towards Mecca. Having proceeded two or three miles, they reſt for that night; but after their devotions, each perſon gathers 49 ſmall ſtones about the ſize of an hazel nut.

The next morning they move to a place called Mina or Muna, where, they ſay, Abraham went to offer up his ſon, and there they all pitch their tents, and then every hadgee throws ſeven of the ſtones he had gathered at a ſmall pillar, crying, ſtone the devil, and them that pleaſe him. There are two other of the like pillars ſituated near each other, and at each of the three, they, the ſecond day, throw ſeven ſtones, and the ſame number the day after. It is obſervable, that after they have thrown the ſeven ſtones on the firſt day, the country people having brought great flocks of ſheep to be ſold, each perſon buys one, and ſacrifices it: ſome of the fleſh they give to their friends and the poor, then pull off their penitential habits, and ſpend the three days in feſtivity and rejoicings; but during this time, there are few who are able, who do not run once at laſt, to have a freſh ſight of the Beat Allah, which they no ſooner behold, than they burſt into tears of joy,

and having performed their devotions return back to Mina.

The three days being expired they all return to Mecca, where they muſt not ſtay above ten or twelve days, during which a great fair is held, in which are ſold all ſorts of Eaſt India goods. Almoſt every one now buys a ſhrowd of fine linen to be buried in, for the advantage of having it dipped in the holy-water; and this they are ſure to carry with them wherever they go. The evening before they go Mecca, every one takes a ſolemn leaves of the Beat Allah, from which they retire backwards, holding up their hands and offering up their petitions with their eyes fixed on the building till they have loſt ſight of it, and then they burſt into tears.

Mecca is ſituated in a barren ſpot about a day's journey from the red ſea, and is ſurrounded by a great number of little hills. It is without walls, and the buildings very mean. The climate is exceeding hot, whence the inhabitants, eſpecially the men, uſually ſleep on the tops of the houſes or in the ſtreets before their doors. Some lay their bedding on a thin matt on the ground, and others have a ſlight frame, on which they put their bedding; but before they bring it out they ſweep the ſtreets and water them. I uſually lay on the top of the houſe covered only with a linen cloth dipped in water, and wrung out; when I awoke I found it dry, and therefore wetted it again, and this I did two or three times in a night.

On our leaving Mecca we proceeded on camels to Medina, where Mahomet lies entombed. This is but a ſmall mean town: but it is walled round, and has a large moſque, in one corner of which is a place built about fourteen or fifteen paces ſquare; this building has ſpacious windows fenced with braſs grates. On the inſide it has ſome ornaments. It is covered with a dome, and has a number of lamps; ſome relate that there are no leſs than 3000 of them:

but I am ſure there are not above a hundred. In the middle of this place is the tomb of Mahomet ſurrounded by ſilk curtans like a bed: but none of the hadgees are permitted to enter it; for the eunuchs alone go in to light the lamps, which burn by night. It is pretended by ſome, that Mahomet's coffin is ſuſpended by the attractive virtue of a loadſtone, fixed to the roof; but this is falſe; for when I looked through the grate of the window, the curtans that covered the tomb were not half ſo high as the dome, ſo that it is impoſſible the coffin ſhould hang there; nor do the Mahometants pretend that it does.

On our leaving Medina, we paſſed through Eygpt, and having reached Alexandria, I was walking with an Iriſh renegado on the quay, where we ſaw an Engliſh boat with a man in it, whom the renegado earneſtly deſired me to ſpeak to, which I was afraid of doing; however, I at laſt aſked him ſome queſtions, which made him enquire where I learnt Engliſh. I told him in England. He then deſired to know if I was an Engliſhman, and from what part of England I came. I told him from Exeter, and related the manner in which I was taken; but being afraid of holding a long diſcourſe with him, I haſtily retired.

The next day, when I was again walking, I obſerved the ſame man and another perſon with him, who running up to me hugged me in his arms, crying, I am glad to ſee thee, with all my heart. At firſt I did not know him, till he told me who he was, when I found that when boys, we had been play fellows. I was very deſirous of having further talk with him, and he preſſed me to drink a glaſs of wine; but I refuſed. He then invited me to a coffee-houſe; but I told him I could not go, becauſe it would be full of Mahometans. I however inquired after the health of my father, and my friends, and he told me that he ſaw my father a little before he left England. At my deſire he readily promiſed to carry

a letter for me, and I afterwards ſent by him a Turkiſh pipe to my father, a ſilk purſe to my mother, and gave him a ſaſh for himſelf, telling him that I hoped God would find out ſome way for my eſcape; but my heart bled at parting with him.

My patroon had however, before this, the generoſity to give me, according to his promiſe, my liberty at Mecca. I was therefore no longer a ſlave, yet the cruel death that would have been inflicted, had I been found to endeavour to make my eſcape, and the ill conſequence of my giving room for ſuch a ſuſpicion, made me thus cautious.

On my return to Algiers, I entered into the army, and my generous maſter, who loved me as if I had been his ſon, freely gave me my board, and let me know that he propoſed to leave me ſomething conſiderable at his death: but notwithſtanding this pleaſing proſpect, and all the gratitude I felt for his kindneſs, the hopes of being retaken, made me leave him and go to ſea; but my wiſhes were not granted: At length the grand ſegnior ſending to the Algerines for ſome ſhips, I reſolved to go into one of them, flattering myſelf with the hopes of making my eſcape at Smyrna.

I had ſome time before been afflicted with a humour in one of my eyes, on which I applied to an Engliſh ſlave who underſtood phyſic and ſurgery, and who lived with Mr. Butler, an Engliſh merchant, and he undertaking the cure, I went twice or thrice a day to be dreſſed, where being in no fear of being ſeen by a Mahometan, I frequently took up a bible and read in it. One day being found thus employed by Mr. Butler, he ſeemed to wonder at it; but all I dared to tell him was, that I had no hatred to the bible. In a little time growing better acquainted with him he invited me to dinner, and among other things had a piece of bacon; but I had the precaution to refuſe to taſte it. He, however, ſoon found the way to remove my reſerve, and I opened

my whole heart to him, on which he promiſed to aſſiſt me all in his power to make my eſcape, and was ſo kind as to propoſe it to Mr. Baker, conſul of Algiers, the brother of the conſul of Tunis, who had generouſly endeavoured to redeem me from my ſlavery to my ſecond patroon.

Mr. Butler introduced me to that gentleman, who kindly wrote me a letter of recommendation to Mr. Raye, conſul of Smyrna; charging me, if I ſhould be in danger of death, or a diſcovery, to convey it overboard, for his ſafety.

With this letter I ſet ſail with the above fleet, and on our arrival at Smyrna, I preſented it to the conſul, who having read it, ordered the interpreter to withdraw, and as ſoon as he was gone, aſked me if I was the man mentioned in the letter. I told him I was, then obſerving that the deſign was very dangerous, and that if it ſhould be known to the Turks that he was any way concerned in it, it would coſt him his life and all he was worth; he added, that however, on Mr. Baker's account, he would do me all the ſervice in his power: but cautioned me not to come to his houſe, except on ſome extraordinary occaſion.

A day or two after this, I found out an Engliſh merchant, who had ſerved part of his apprenticeſhip at Exeter; I made myſelf known to him, and this gentleman whoſe name was Eliot, promiſed to aſſiſt me, and kindly told me, that I need not run the hazard of going to the conſul's houſe; but if I had any thing of moment to communicate to him, he would do it for me, and I gladly followed this friendly advice.

In a month's time it was cried about the city of Smyrna, that all Algerines ſhould repair to their ſhips. All this time no Engliſh or Dutch ſhips came to Smyrna; it was therefore agreed, that to prevent ſuſpicion, I ſhould go to Scio with the Algerines, which I accordingly did, and ſtaid there till the

Algerines were gone ; but ſome time after returned to Smyrna, where I kept myſelf very private, till a French ſhip was ready to ſail.

On the evening before her intended departure I went on board, dreſſed like an Engliſhman, with my beard ſhaven, a campaign peruke, and a cane in my hand, accompanied by three or four of my friends. The boat that carried us on board was brought juſt to the houſe where I lodged ; and as we were going into it, there were ſome Turks of Smyrna walking by, but they had happily no ſuſpicion.

My good friend Mr. Eliot had agreed with the captain of the ſhip to pay 4l. for my paſſage to Leghorn; but neither the captain nor any of the Frenchmen knew who I was. After they had brought me ſafe on board, they took their leave of me, and told me, that if the ſhip did not ſail the next morning, they would viſit me again, which accordingly they did, bringing wine and proviſions aboard, and were very merry, though I could not help being extremely uneaſy till the ſhip had made ſail: nor did I enjoy the leaſt peace of mind till we reached Leghorn, where, as ſoon as I came aſhore, in a tranſport of joy, I proſtrated myſelf, and kiſſed the earth, bleſſing Almighty God for his undeſerved mercy, in ſuffering me once more to ſet my foot in a Chriſtian country.

From thence I ſet out by land, and having travelled through Italy and Germany, and at laſt arriving at Helvoetſluys, croſſed in the Engliſh packet to Harwich. I had received many inſtances of civility from ſtrangers on the road ; but the very firſt night I lay aſhore in my native country, I was impreſſed into the king's ſervice, they being at that time at war with France. And though I made known my condition, acquainting them how many years I had been in ſlavery, and begged for my liberty with tears, yet I was carried to Colcheſter priſon, where I lay ſome days. While I was there I wrote two

letters, one to my father, and the other to Sir William Falkener, who was one of the Turkey or Smyrna company in London, and on whom I had a ſmall bill for a litle money. In a few days I was put aboard a ſmack, that was to carry the impreſſed men to the Dreadnought man of war; but I had not been long there before my name was called, there being a letter for me, when, to my great ſurprize and joy, I found it came from Sir William Falkener, who, upon the receipt of mine, notwithſtanding my being an abſolute ſtranger to him, had the humanity to go immediately to the admiralty office, and get a protection for me, which the lieutenant had received. This news was ſo ſudden and unexpected, that I could not forbear leaping on the deck.

My firſt buſineſs on my arrival at London, was to wait on that worthy and honourable gentleman, to pay him my thanks for ſuch a ſingular favour. After which I made what haſte I could to Exeter, where I at laſt arrived to the great joy of my father, and my other relations and friends, after being abſent above ſixteen years: but I had the grief to find that my mother had died about a year before my return.

TRAVELS

THROUGH

BARBARY,

BY

T. SHAW, D. D. and F. R. S.

Containing a deſcription of the different kingdoms and provinces, with their governments, of the manners and cuſtoms of the inhabitants; with an account of the climate, beaſts, birds, and reptiles of thoſe countries.

THE author, whoſe ingenious deſcription of the Holy Land, we have added to Mr. Maundrell's travels, has, in his account of Barbary, ranged his obſervations under diſtinct heads, without mentioning the time, place, or manner in which they were made: but as the method of ſurveying theſe countries; the diet and reception of the traveller, with the hardſhips and dangers to which he is expoſed, ought not to be paſſed over in ſilence, he gives the reader in one view, ſuch material circumſtances and obſervations, as might have been diſperſed through his travels.

The reader is therefore to be informed, says he, that in the several maritime towns of Barbary where British factories are established, I was entertained with extraordinary marks of generosity and friendship, having the use not only of their houses, but of their horses, their janizaries and servants. In the inland towns and villages there is generally a house set apart for the reception of strangers, with a proper officer to attend it, where persons are lodged and entertained for one night, at the expense of the community, in the best manner the place will afford; but except these, and the places before mentioned, I met with no houses of entertainment, through the whole course of my travels. The furnishing ourselves with tents would not only have been attended with expense and trouble, but would have raised the suspicion of the Arabs; if therefore in the course of our travels, we did not fall in with the hovels of the Kabyles, or the encampments of the Arabs, we had nothing to protect us either from the scorching heat of the sun by day, or the cold of the night, unless we had the happiness to find a grove of trees, the shelf of a rock, or sometimes by good fortune found a cave. When this happened, which was indeed but seldom, our horses were the greatest sufferers: they were however our first care, and we gathered for them the grass, stubble, boughs of trees, and such like provender, before we sat down to examine what fragments of a former meal were reserved for ourselves.

When travelling in Barbary, we were so fortunate as to find an encampment of the Arabs, for we were not fond of visiting the Kabyles, who are not so easily managed, we were entertained for one night at free cost, and furnished with a sufficient quantity of provisions for ourselves and our horses; besides a bowl of milk, and a basket of raisins, dates, figs, or other dried fruit, generously presented to us upon our arrival, the master of the tent where we lodged, fetched us, according to the number of our company

either a kid, a goat, a lamb or ſheep, half of which was immediately boiled by his wife, and ſerved up with cuſcuſu ; the reſt was uſually roaſted, and reſerved for our dinner or breakfaſt the next day.

But though the tents of the roving herdſmen may ſhelter us from the weather, they are not without their inconveniences ; for the cold and the dews to which we were every night expoſed in the deſerts of Arabia, are much more ſupportable than the vermin and inſects, which conſtantly moleſted us here ; for beſides fleas and lice, which are here in all their quarters, the apprehenſions we were under of being bit or ſtung by the viper, the ſcorpion, or the venomous ſpider, rarely fails, in ſome parts of theſe countries, to interrupt the reſt ſo grateful to a weary traveller. Indeed upon ſight of one of theſe venomous creatures, a thaleb or writer, who happened to be one of my ſpahees, after he had muttered a few words, exhorted us all to take courage, as he had made it tame and harmleſs, by his charms and incantations ; we are alſo no leſs offended by their kids, calves and other young cattle, that are every night tied up in the tents, to prevent their ſucking their dams ; for the cords being generally made of looſe ſpun yarn, they were continually breaking looſe and trampling over us.

When we were entertained in a courteous manner, which was not always the caſe ; I uſed to give the maſter of the tent a knife, a couple of flints, or a little Engliſh gunpowder, which being much ſtronger than theirs, they highly eſteem, and keep it to ſerve as priming for their fire-arms ; and if his wife was obliging in making our cuſcuſu ſavoury and with expedition, ſhe would return a thouſand thanks for a pair of ſciſſars, a large needle, or a ſkean of thread, which are great rarities.

During the exceſſive heats of ſummer, and particularly when we were afraid of meeting with a party of the Arab freebooters, we travelled in the night,

which according to their proverb, having no eyes, few of them dare to venture abroad, from their not knowing what dangers and ambuſcades they may fall into. We had then frequent reaſon to call to mind the words of the Pſalmiſt*, "Thou makeſt darkneſs "that it may be night; wherein all the beaſts of "the foreſts do move. The lions roaring after their "prey;" the leopards, hyænas, and a variety of other ravenous beaſts calling to and anſwering each other; the different ſexes, by this means, perhaps, finding out, and correſponding with their mates, theſe ſounds awfully broke in upon the ſolitude, and deſtroyed the ideas of the ſafety we ſought for by travelling at this ſeaſon.

We did not always take ſtages of the ſame length, for when under the apprehenſion of danger, we travelled through all the by-paths that were known to our conductors, without reſting, ſometimes twelve or fifteen hours together; but an ordinary day's journey, excluſive of the time taken up in making obſervations, ſeldom exceeded eight or nine hours. We conſtantly roſe at break of day, and ſetting forward with the ſun, travelled till the middle of the afternoon, when we began to look out for the encampments of the Arabs; who, to prevent ſuch parties as ours coming to live upon them, chuſe ſuch places as are leaſt conſpicuous. And indeed, unleſs we diſcovered the ſmoke of their tents, heard the barking of their dogs, or obſerved ſome of their flocks, it was with difficulty, we were able to find them, and all our labour was frequently ineffectual. When we came up with them, we were accommodated, as I have already ſaid, for one night; and if in travelling the next day,

——We chanc'd to find
A new repaſt or an untaſted ſpring,
We bleſt our ſtars, and thought it luxury.

ADDISON.

* Pſal. ciii. 2.

In the Holy Land, and upon the iſthmus between Egypt and the Red Sea, our conductors cannot be too numerous; but in Barbary, where the Arabs are under great ſubjection, I was rarely attended by more than three ſpahees and a ſervant, all of us well armed: though we were ſometimes obliged to augment our numbers, particularly when we travelled among the independant Arabs on the frontiers of the neighbouring kingdoms, or when two contiguous clans were at variance; theſe and the freebooters make no ſcruple of robbing, plundering, and murdering, not only ſtrangers, but one another.

The beſt method to prevent falling into their hands, is for a traveller to be always dreſſed in the habit of the country, or like one of the ſpahees. For the Arabs, are jealous and inquiſitive, ſuſpecting every ſtranger to be a ſpy, and ſent to take a ſurvey of thoſe lands, which, at one time or other, they are taught to fear will be reſtored to the Chriſtians.

I cannot help here obſerving, that a traveller can ſcarce fail of falling into a ſerious train of thought, when he obſerves ſuch large ſcenes of ruin and deſolation as are ſeen in theſe countries. He is ſtruck with the ſolitude of the few domes and porticoes that are left ſtanding, which hiſtory tells him were once crowded with inhabitants: where Syphax and Maſiniſſa, Scipio and Cæſar; where the orthodox Chriſtians and the Arians, the Saracens and the Turks have in their turns given laws. Every pile, every heap of ruins points out to him the weakneſs and inſtability of all human art and contrivance, reminding him of the many thouſands that lie buried below, now loſt in oblivion, and forgotten to the world.

Two of the moſt conſiderable diſtricts of that part of Africa, which latter ages have diſtinguiſhed by the name of Barbary, are the kingdoms of Algiers, and Tunis. The former is bounded on the north

by the Mediterranean Sea; on the eaſt, by the river Zaine, the ancient Tuſca, which ſeparates it from Tunis; on the ſouth, by the Sahara, or deſert; on the weſt, by the village of Twunt and the mountains of Trara, which ſeparate it from Morocco. According to the exacteſt obſervations I could make, I find, its true length from Twunt to Tabarka, to be 460 miles, it extending from ſixteen minutes weſt longitude from London, to the river Zaine in nine degrees ſixteen minutes eaſt. To the weſt it is generally about ſixty miles broad; and the eaſtern part is no where leſs in breadth than 100 miles. This country is at preſent divided into three provinces, that of Tlemſan to the weſt; the province of Titterie to the ſouth, and of Conſtantia to the eaſt of Algiers. Each of theſe provinces is governed by a bey or viceroy, appointed and removed at pleaſure by the dey of Algiers.

The remarkable chain of hills which geographers ſometimes place between this country and the Sahara, and at others within the dominions of Algiers, I take to be a continuation of Mount Atlas, though they are not ſo high as they are repreſented by the ancients: for thoſe parts of them which I have ſeen, are rarely equal to ſome of the moſt lofty mountains in our iſland; and I queſtion whether they are any where ſo high as the Alps or the Appenines. If you form the idea of a number of hills, uſually of the perpendicular height of four, five, or ſix hundred yards, with an eaſy aſcent, adorned with groves of fruit and foreſt trees, riſing ſucceſſively one behind another, with here and there a rocky precipice, and place upon its ſide or its ſummit, a village of Kabyles, encompaſſed with a mud wall, you will have a juſt and lively idea of one of theſe mountains, and you will have no occaſion to heighten the picture, with the imaginary nocturnal flames the melodious ſounds, or the laſcivious revels of the fictitious beings attributed to them by the ancients.

Twunt and the mountains of Trara, are the weſtern confines of the province of Tlemſan, as the river Ma-ſaffron, at near 200 miles diſtance, bounds it to the eaſt. This province is almoſt equally diſtributed into mountains and valleys. Twunt, the frontier village of the Algerines to the ſea, is ſituated about four leagues to the ſouth-weſt of Cape Hone, and defended by a ſmall fort. This cape is the largeſt and one of the moſt conſpicuous promontories to the eaſtward of the river Malva or Mellooia.

At ſome diſtance from the above cape is the river Tafna, on the weſtern bank of which, almoſt contiguous to the ſea, are the ruins of the ancient Siga, once a royal city of the Numidian kings.

The firſt town on the coaſt of any note, is the city of Warren, commonly called Oran; which is about a mile in circumference, and ſituated on a declivity near the foot of a mountain, on the ſummit of which are two caſtles. Within leſs than half a furlong of this mountain is another caſtle in a ſituation ſomewhat higher than the former; but a large vale lying between them, their reſpective ridges are ſo remarkably diſunited, as to form a convenient land mark for mariners. To the ſouth and ſouth-eaſt are two other caſtles erected upon the ſame level with the lower part of the town, but ſeparated from it by a deep winding valley, which may be conſidered as a natural trench to the ſouth ſide of the city. In the upper part of this valley is a ſpring of excellent water above a foot in diameter, which forming a rivulet, adapts its courſe to the ſeveral windings of the valley, and paſſing under the walls of the city, plentifully ſupplies it with water. At every opening of this valley we ſee ſuch a confuſed view of precipices, plantations of orange trees, and rills of water trickling down from the rocks, as appears extremely delightful: for nature rarely diſplays ſuch a variety of proſpects and cool retreats. Near this

fine ſpring is another caſtle, which is alſo an important defence to the city.

Three of theſe caſtles are regular polygons: but the other two, that is, the higheſt upon the ridge, and the eaſtermoſt of thoſe before the town, are of a different form, and built like the old Engliſh caſtles, with battlements and loop-holes.

The city of Oran has only two gates, both of which open into the valley. The gate of the ſea, the name given to that neareſt the port, has a large ſquare tower erected over it, which, upon occaſion, might be converted into a fort. Adjoining to the upper gate, called the Gate of Tlemſam, is an oblong battery; and the citadel raiſed on the higheſt part of the city towards the north-weſt, has all its angles mounted with cannon, while the lower and oppoſite corner towards the north-eaſt is defended by a regular baſtion.

The Spaniards on their taking this city, built ſeveral beautiful churches and other edifices in the Roman ſtyle, but of leſs ſtrength and ſolidity, and have alſo imitated them in carving upon the friezes and other convenient places, inſcriptions in large characters in their own language.

Three Roman miles from Oran is Arzew, the ancient Areſenaria, behind which the country extends in rich champaign grounds; but on the other ſide we look down upon the ſea, from precipices that are a natural ſafe-guard to the city. Yet the water at preſent uſed by the inhabitants, is drawn from wells below the precipices, that appear as old as the city; but this water being beneath the ſurface of the ſea is brackiſh; however, to procure the advantage of freſh water, the city was built on ciſterns cut in the rock, in order to collect that which fell in rain. But though theſe ſtill ſubſiſt, they are converted into a different uſe, and ſerves the inhabitants as caves to dwell in. Among the ruins of the ancient

city are ſcattered ſeveral capitals, baſes and ſhafts of columns; a well wrought Corinthian capital of Parian marble ſupports a ſmith's anvil; and in the cadi's houſe I accidentally diſcovered a beautiful Moſaic pavement, through the rents of a ragged carpet ſpread over it. There is here alſo a ſepulchral chamber fifteen feet ſquare, built plain without niches or any other ornaments; though on the walls are ſeveral Latin inſcriptions in Roman capitals.

Five miles to the ſouthward of Arzew is a large ſpace of ground full of pits, from which the neighbouring people are ſupplied with ſalt. This commodity, from the facility of digging it, and the ſhortneſs of carriage to the adjacent port, would, under any other government, be an invaluable branch of trade, the pits being inexhauſtible.

Theſe ſalt pits take up an area of about ſix miles in compaſs, ſurrounded with mountains. In winter this ſpace appears like a lake; but in ſummer the water is exhaled by the heat of the ſun, and the ſalt left behind chryſtalized.

Five miles to the eaſt of Arzew we paſs by two galley ports, under ſome ſteep rocky cliffs, one of which opens towards a place called Muſtigannim, and the other towards Arzew. Both ſeem to have been under the protection of a fort ſituated above them, that was formerly ſupplied with water from an adjacent mountain, by a conduit that might be eaſily repaired for uſe.

The next town to which we came was Mazagran or Mazachran, an inconſiderable place, encompaſſed by mud walls, and ſituated upon the weſtern declivity of a range of hills, within a furlong of the ſea. In travelling between this place and Muſtigannim we were entertained with the proſpect of a number of orchards, gardens and country ſeats, ranged in a beautiful variety along the ſhore. A chain of hills bounds them to the ſouth and ſouth-eaſt, which not

only intercepts the noxious winds from theſe plantations; but every where breaks out in fountains to cheriſh them during the hotter ſeaſons.

Near it is the city of Muſtigannim, which was once an epiſcopal ſee, when this country was in the poſſeſſion of the Chriſtians. This laſt place is bigger than Oran, and built in the form of a theatre, with a full proſpect of the Mediterranean; but on every other ſide is encloſed up by a circular range of hills that hang over it. The inhabitants have a tradition that the preſent city was compoſed of ſeveral contiguous villages, and ſome vacant ſpaces between the ſtreets ſeem to confirm this opinion. In the midſt of the city, near one of theſe vacant ſpaces, are the remains of an old Mooriſh caſtle, which from its form ſeems to have been erected before the invention of fire arms. The north-weſt corner of Muſtignannim, which overlooks the port, is ſurrounded by a ſtrong wall of hewn ſtone, and has another caſtle built in a more regular manner, with a Turkiſh garriſon for its defence; but the city being too much expoſed to any body of men that might lodge themſelves on the hills behind it, its principal ſtrength lies in the citadel erected upon one of thoſe eminences, which has a full command of the city and country around it.

The good maſonry and beauty ſtill ſo obſervable in ſome walls and a caſtle to the north-weſt, render it probable, that they formerly belonged to ſome Roman fabric; but I did not meet with any thing that had the appearance of the ancient architecture. However, both Muſtigannim and Mazagran are ſo copiouſly ſupplied with water, ſo commodiouſly ſituated with regard to the fertile and extenſive downs behind them, and enjoy ſuch a delightful proſpect of the ſea and its coaſt, that they ſeem ſtations too valuable to be neglected by the Romans, and it is probable that here was the city of Cartenna.

Three leagues to the north-eaſt is a heap of ruins encloſing a fountain of excellent water, near which a bloody battle is ſaid to have been fought, in which the weaker party were all put to the ſword; whence this place is called Kelmeeta, or All dead; and three miles to the north-weſt of this, is the mouth of the Shelliff, the moſt conſiderable river in the kingdom.

Farther to the eaſt-north eaſt, at a ſmall diſtance from the ſea is Tnis or Tennis, which though in a low dirty ſituation, was before the conqueſt of the Barbaroſſæ, the metropolis of one of the petty kingdoms of this country. It has now only a few miſerable houſes, with a little brook winding by them; but it has been long famous for the great quantity of corn ſhipped off from thence to Chriſtendom. The Moors have a tradition that the Tniſſans were formerly in ſuch reputation for ſorcery, that Pharaoh ſent for the wiſeſt of them to diſpute miracles with Moſes, and they are ſtill the greateſt cheats of all this country.

Farther to the eaſtward is the city of Sherſhell, where the inhabitants are famous for making earthern veſſels, ſteel, and ſuch iron ware as are in demand among the neighbouring Kabyles and Arabs. It conſiſts of low tiled houſes, and is a mile in circuit, but was once much larger, and the ſeat of one of the petty kings of the country. This town is ſituated amidſt the ruins of a city that was not much inferior to Carthage in extent. Theſe ruins are a proof of its former magnificence; for they abound with fine capitals, columns, capacious ciſterns, and beautiful Moſaic pavements. The water of the river Heſhem, as it is now called, was conveyed thither through a large and noble aqueduct, little inferior to that of Carthage, in the loftineſs and ſtrength of its arches, ſeveral of the fragments of which ſcattered among the neighbouring mountains and vallies are inconteſtible proofs of the grandeur and beauty of the work. There are likewiſe two other conduits, brought from

the mountains to the ſouth and ſouth-weſt; theſe ſtill ſubſiſt, and as they furniſh Sherſhell with excellent water, while that of the wells is brackiſh, they may juſtly be conſidered as two ineſtimable legacies left to this place by the ancients.

The ſituation of this place was nobly adapted to ſtrength and beauty. It was ſecured from the encroachments of the ſea by a ſtrong wall near forty feet high, ſupported by buttreſſes, and winding near two miles along the ſeveral creeks of the ſea-ſhore. For two furlongs within this wall the city was on a level, and afterwards roſe gradually for the ſpace of a mile to a conſiderable height, extending over a variety of little hills and valleys. One of the principal gates on the land ſide, placed about a furlong below the ſummit of theſe hills, leads to the rugged mountains of the Beni Menaſſer; and of the two others near the ſhore, that to the weſtward lies under the ſhade of the high mountains of the Beni Yſirah, while the eaſtern gate opens towards the mountainous diſtrict of Shenoah.

This place, from many circumſtances, evidently appears to have been the Julia Cæſaria of the Romans, which was the ſee of a biſhop. The inhabitants have a tradition that the whole city was deſtroyed by an earthquake, and that the port, which was formerly large and commodious, was reduced to its preſent miſerable condition, from the arſenal and the other adjacent buildings being thrown into it by the ſhock. The cothon, which had a communication with the weſtern part of the port, affords a proof of the truth of this tradition, for when the ſea is low and calm, we diſcover all over the area maſſy pillars, and pieces of great walls that can ſcarcely be conceived to come there by any other way, than by ſome ſuch violent concuſſions. Indeed no place could be better contrived for the convenience and ſafety of their veſſels than this cothon, which was 50 yards ſquare, and in every part ſecure from the wind, the ſwell and the current

of the ſea, which are troubleſome enough in the port. The founders art and ingenuity in ſupplying it with water cannot be ſufficiently admired. For this purpoſe ſeveral floors and pavements of terraſs and moſaic work were laid upon an eminence, forming the northern mound of the port and the cothon, in which the rain water was received as it fell, and thence conveyed by means of ſome ſmall conduits, into an oval ciſtern capable of containing many thouſand tuns of water. This port is nearly of a circular form, 200 yards in diameter; but that part of it which was formerly moſt ſecure, is now filled up by a ſand bank, that is daily encreaſing.

The country about the city is extremely fertile, and exceedingly well watered by ſeveral brooks; on the banks of one of them is an old ruined town under a high rocky precipice; and at ſome diſtance near theſe fountains the Algerines have a fortreſs, in which is a garriſon of Moors and Arabs, to prevent the incurſions of the Bene Menaſſer. Certainly nothing can be more entertaining than the variety of proſpects every where to be met with in this delightful country.

Five miles to the northward of this fortreſs is the high mountain of Shenoah, which extends above two leagues along the ſhore, and is covered to its very ſummit with a ſucceſſion of fine plats of arable land, almoſt every where hedged in with fruit-trees.

Having paſſed the river Gurmoat, which is formed by ſeveral rills of water that fall from this mountain, we diſcover a number of ſtone coffins of an oblong figure, and a little farther to the eaſt, under a riſing ground, are the ruins of Tefeſſad or Tfeſſad, extending two miles along the ſea ſhore, but the breadth is not equal to one third part of the length. Both at this place, and at Sherſhell, we ſee many arches and walls of brick, of a kind not commonly found in other parts of Barbary, where we may ſuppoſe the work to be Roman. The bricks are of a fine paſte

and colour, only two inches and a half thick, but near a foot ſquare.

Tefeſſad is ſituated thirteen miles from Sherſhell, and appears to have been the ancient Tapſa, which was the ſee of a biſhop. The coaſt all along from this place to Algiers, in ſome parts for the breadth of two or three leagues together, is either woody or mountainous, by which the fine plains of the Mittijiah behind it, are ſheltered from the northerly blaſts of wind from the ſea.

The Kubber, Romiſh or Roman ſepulchre, or as it may likewiſe be rendered the ſepulchre of the Chriſtian women, is ſituated on the mountainous part of the ſea coaſt, ſeven miles from Tefeſſad, and is a ſolid compact edifice; it conſiſts of a very high baſe, on which is formed a kind of pyramid of ſteps. This ſtructure, which is built of the fineſt free-ſtone, I computed to be an hundred feet in height, and the diameter of the baſe ninety. The opinion that this ſtructure was erected over a large treaſure, has cauſed ſeveral parts of it to be broken down; however, it is ſtill of a ſufficient height to be a convenient land mark for mariners. This appears to be the monument built by Mela for the royal family of the Numidian kings.

We ſhall now examine the ſouthern parts of this province, and ſhall begin with the city of Tremeſen, or according to the pronunciation of the Moors and Arabs, Tlemſan, or Telemſan. It is ſituated upon a riſing ground below a range of rocky precipices, upon the firſt ridge of which is a long narrow piece of level ground, watered by many ſprings, which uniting their ſtreams, fall in a variety of caſcades in their approach to Tlemſan; the weſtermoſt of theſe rivulets turning a variety of mills. In the city is a large reſervoir of water, conducted thither by a ſubterraneous channel, and from thence the uſual demands of the city are ſupplied; for which purpoſe the water is conducted from thence to the

caſtle, the moſques, and other places. In the weſt part of the city is a ſquare baſon of Mooriſh workmanſhip 200 yards long, and about half as broad, in which, according to a tradition of the inhabitants, the kings of Tlemſan took the diverſion of ſailing, while their ſubjects were at the ſame time taught the are of navigation: but this baſon was probably deſigned rather as a reſervior in caſe of a ſiege, and to preſerve at all other times a quantity of water ſufficient to refreſh the great number of fine gardens and plantations below it.

Moſt of the walls of Tlemſan are compoſed of a mortar made of ſand, lime and ſmall pebbles, which being well tempered and wrought together, form a ſubſtance that has all the ſtrength and ſolidity of ſtone.

Tlemſan was formerly divided into diſtinct wards or partitions, in order, perhaps, the better to put a ſtop to any inteſtine commotion, or to prolong a ſiege. There were two of theſe diviſions in the time of Edreſi, each of which might be conſidered as a diſtinct city; it being of a ſquare or oblong figure, encloſed by a wall of the ſame ſtructure with that of the city: but about the year 1670, Haſſan, Dey of Algiers, laid moſt of the city in ruins, as a puniſhment for the diſaffection of the inhabitants. The ancient Tlemſan was about four miles round; but at preſent there is not above one ſixth part of it remaining. Among theſe ruins we meet with ſeveral ſhafts of pillars, and other fragments of Roman antiquities; and in the walls of an old moſque, I ſaw a number of altars dedicated to the Dii Manes.

In the village of Hubbed, a mile to the eaſt-ward of Tlemſan, is the tomb of Sedi Boumaidian, which is viſited by all the neighbouring people with the greateſt devotion. At the ſame diſtance to the weſtward was the city of Manſourah, which at preſent has neither houſe nor inhabitant, though the greateſt part of the wall, which is built in the ſame manner

as that of Tlemſan, is ſtill remaining, and encloſes an area of two miles in compaſs, above half of it arable land. Near the centre of this area is a fountain, and a high beautiful tower; but the moſque which belonged to it has undergone the fate of the other buildings.

The plains of Zeidoure begin at the river Iſſer, below Tlemſan, and extend themſelves through a beautiful interchange of hills and valleys, to the diſtance of thirty miles: this delightful diſtrict, watered by a number of ſprings and rivulets, is cultivated by two numerous clans of Arabs, named Welled Zeire, and Halfa. About the middle of this tract, is a high pointed precipice, called the Pinnacle of the Ravens, with a branch of the Sinan running below it. This river waters a piece of ground on which formerly ſtood a city of the ſame name, 3,2 miles to the northward of Tlemſan.

Near this river, I was ſhewn the place where Barbaroſſa ſtrewed about his tréaſure; his laſt, but fruitleſs effort to retard the purſuit of his enemies. Upon an eminence on the other ſide of the river is a Mooriſh ſanctuary inhabited by ſeveral religious.

Eight miles to the ſouthward of Muſtigannim is El Callah, the beſt market of this country for carpets. It is a dirty, ill contrived town, built on an eminence of a chain of other mountains. Around it are ſeveral villages of the ſame name, and in a like ſituation, all of them employed in the ſame manufacture. It is defended by a citadel and garriſon, and from ſome large ſtones and pieces of marble that are here and there to be met with, we have ſome reaſon to believe it was formerly a city of the Romans, perhaps the Gitlui or the Apſer of Ptolemy.

In a fine plain, five leagues to the ſouthward of El Callah, is the town of Maſcar, which conſiſts of a conſiderable number of houſes built with mud walls; it has ſeveral leſſer villages in its neighbourhood,

and a little fort, to prevent any ſudden revolt of the Arabs; but it is not allowed to have a Turkiſh garriſon.

Ninety miles to the eaſtward of Tlemſan are the ruins of Tagadempt, a large city ſituated between the rivers Mina and Archew; but abandoned a few years ago by the Arabs, who have, as uſual, taken care to leave us ſeveral marks of their own humility and ignorance in architecture, by defacing or pulling down whatever was beautiful or magnificent in the buildings of their anceſtors.

Six leagues to the eaſt of Tagadempt are the ruins of Meratte, and two leagues farther are thoſe of Loho. The fertile country below the parallel of the place where the laſt-mentioned city formerly ſtood, is cultivated by the Sweede or Swidde, the moſt powerful tribe of Arabs in this province. The name ſignifies black, and, I am told, was occaſioned by a ſtandard of that colour formerly diſplayed in their marches and battles. They pay no taxes, and ſerve the Algerines only as volunteers.

Seven miles farther are the ruins of Mejiddah, formerly a Roman ſtation, ſeated upon a riſing ground with the river Shelliff below it; and at ſome diſtance on the banks of the ſame river, are the ruins of Memon and Sinaah, formerly two contiguous cities, and the ſee of a biſhop. The latter, which I judged to be three miles in circuit, ſeems to have been by far the moſt conſiderable; but the only remains now to be ſeen, are large pieces of walls, and ſeveral capacious ciſterns.

El Khadarah, according to Edreſi, the ancient Ghadra, which was the ſee of a biſhop, is the next remarkable place in this ſituation. It is likewiſe ſeated on a riſing ground on the banks of the Shelliff and is equal to Sinaah in the extent of its ruins. A range of mountains riſing from the oppoſite bank of the Shelliff, ſhelter it from the north wind,

while two other mountains, at a mile's diſtance, fronting it from the ſouth, ſupply the beautiful little plain they incloſe, with a plentiful rill of water. A few paces to the eaſt of the ruins of Chadra are the remains of a large ſtone bridge, perhaps the only one ever built over the Shelliff, notwithſtanding the inconveniences which travellers are ſometimes, in winter, obliged to ſuffer, by waiting a month together on its banks, before they can ford it.

On an eminence, three miles from the ruins of Sinaah, is a mud walled village under the Turkiſh yoke, named Merjejah, only remarkable for being under the influence and protection of a family of Marabbuts, the greateſt and moſt powerful of this country, who have ſucceeded from father to ſon through a number of ages.

Beni Raſhid, the Beni Arax of modern geographers, which is ſeated eight miles from Merjejah, is in much the ſame ſituation. It made a conſiderable figure in former ages, and had a citadel, 2000 houſes, and a race of brave and warlike inhabitants, that commanded the country as far as El Callah and Maſcar. But at preſent the caſtle is in ruins; the 2000 houſes and its large territories are reduced to a few cottages, and its inhabitants are become cowardly and timorous. The nature of the ſoil is, however, ſtill the ſame, and is famous for producing figs and other fruit, remarkably large and delicate.

Deſcending the mountains of Beni Raſhid, we came to El Herba, formerly a Roman city, ſomething more than a mile in circuit, ſituated two leagues to the eaſtward of the village of Beni Raſhid. Here are ſeveral columns of a bluiſh coloured marble, of good workmanſhip: but their capitals, which are of the Corinthian order, are much defaced.

Paſſing to the eaſtward over a fertile plain, through which the river Shelliff pleaſantly winds its ſtream, we come to Maniana or Maliana, built upon a mountain, two leagues from El Herba. This city, which

was once the ſee of a biſhop, has at a diſtance the appearance of antiquities; but the fatigue of climbing up to it, is poorly recompenſed by the ſight of only a ſmall village, the houſes of which are covered with tiles inſtead of terrace, the uſual covering of buildings in this country. Maliana has, however, many advantages; it being well watered, ſurrounded by a number of pleaſant gardens and vineyards, and commands a moſt delightful and extenſive proſpect. Hither the devotees of Algiers, Bleda, and the neighbouring country repair in the ſpring to kiſs the tomb of Sede Youſeph, the tutelar ſaint of the city. There are here ſeveral fragments of Roman architecture; and from an inſcription, that ſeems to relate to the family of Pompey the Great, Martial's fine thought on their misfortunes receives an additional beauty; on our finding that his grandſon, and probably his great grandſon, were buried in ſuch an obſcure place, and at ſuch a diſtance from their anceſtors.

Eight miles to the eaſt-north-eaſt of Maliana, between the Shelliff and the ſea, are the baths of Mereega, the Aquæ Cálidæ Colonia of the ancients. The largeſt and moſt frequented of theſe baths is a baſon twelve feet ſquare, and four deep. Here the water bubbles up with a degree of heat juſt ſupportable, and hence paſſes off to another ſmaller ciſtern uſed by the Jews, who are not allowed to bathe in company with the Mahometans. Both theſe baths were formerly covered with handſome buildings; but they are now expoſed to the weather, and when I ſaw them, were half full of ſtones and rubbiſh. A great concourſe of people are uſually here in the ſpring, the ſeaſon of theſe waters, which are ſuppoſed to remove rheumatic pains, to cure the jaundice, and to alleviate moſt other inveterate ill habits. Higher up the hill is another bath, the water of which being of too intenſe a heat for bathing, is conveyed through a long pipe into another room,

where it is made uſe of in an operation of the ſame nature and effect as our pumping.

Between this and the lower baths, are the ruins of a Roman town, equal in ſize to that of El Herba, and at a little diſtance from them, are ſeveral tombs and coffins of ſtone, ſome of which, I was informed, were of an unuſual bigneſs. The late lieutenant of this province aſſured me, that he ſaw a thigh bone belonging to them, near thirty-ſix inches in length: but on my being at theſe baths half a year after, I could not receive the leaſt information about it; and the graves and coffins that fell under my obſervation, were only of the uſual dimenſions. However, the people of this and other countries are full of ſtories and traditions of this nature; which, provided theſe ſhould not be human bones, which may really be the caſe, as the Africans are far from being nice and ſkillful obſervers, we may poſſibly account for, from a cuſtom I have ſomewhere read of among the Goths and Vandals, that might paſs over with them into Africa, of interring the horſe with his rider, and the armour of the latter in the ſame grave, and this aſſertion is confirmed by the long ſwords with handles ſhaped like croſſes, often dug up in this country.

Theſe baths are ſurrounded by a ſucceſſion of very rugged hills and deep valleys, each of them in their turn very difficult and dangerous to paſs over. But this fatigue and danger is ſufficiently recompenſed by our being afterwards conducted through the rich and delightful plains of Mittijiah, lying beyond them to the northward, which are fifty miles long and twenty broad, every where well watered by a number of ſprings and rivulets. Here are many country ſeats of the principal inhabitants of Algiers, and the farms which ſupply that city with the greateſt part of its proviſions; for here grain of all kinds, roots, fruit, pot-herbs and flax, are produced in the great-

eſt perfection. However, only a part of this plain properly belongs to this province, the reſt, which is bounded by the rivers Maſaffron and Budwowe, being claimed by the ſouthern province, of which I am now to give a deſcription.

The ſouthern province of Algiers, or the province of Titterie, which is bounded to the eaſtward by the river Booberak, is greatly inferior to the weſtern in extent, it being ſcarce ſixty miles either in length or breadth. The ſea-coaſt, to the breadth of five or ſix leagues, is chiefly made up of rich champaign ground; behind which is a range of rugged mountains that run almoſt in a direct line through a great part of the province; but beyond them are extenſive plains, though none of them are equal to thoſe of Mettijiah.

In the province is Algiers the Warlike, as it is termed by the Turks, the capital of the whole kingdom of the ſame name. This place, which has for ſeveral ages braved the reſentment of the greateſt powers of Chriſtendom, is not above a mile and half in circumference, though it is ſaid to contain 100,000 Mahometans, of whom not above thirty are renegadoes, 15,000 Jews, and about 2000 Chriſtian ſlaves. It is ſituated on the declivity of a hill facing the north and north-eaſt; the houſes riſing ſo gradually above each other, that there is ſcarce one in the whole city that has not a view of the ſea. The walls are however weak, and incapable of defence, except where they are ſtrengthened by aditional fortifications. The citadel, which is built upon the higheſt part of the city, at the weſtern angle, is of an octagonal figure, and each of the ſides in view has port-holes or embraſures. The north angle, near which is the gate of the river, and the ſouth-angle near Bab Azoone, are each guarded with a ſmall baſtion. The new gate between Bab Azoone and the citadel has a ſquare upright battery, and betwixt the citadel and the gate of the river are ſome jettings out of the wall, with

port-holes, but with few or no cannon. The ditch, which formerly ſurrounded the city, is almoſt entirely filled up, and is of little conſequence. From the gate of the river and Bab Azoon to the citadel, the diſtance each way is about three furlongs, in an aſcent of fifteen or twenty degrees.

Between the gate of the river and a ſandy bay that lies a furlong from it to the north-weſt, is the caſtle of Sitteet Ako leet, for the moſt part built in a regular manner, and very capable of annoying an enemy, both in their landing, and afterwaads lodging themſelves in the adjacent plains and gardens. Half a mile to the weſt of Bab Azoone is the Ain Rebat, where there is alſo another ſandy bay; between which and Algiers the road is more narrow and rugged than at the gate of the river, though in the narroweſt part of it, thirty men may march in front. There is likewiſe a caſtle for the ſecurity of this road, but it is inferior in ſtrength and extent to that of Stitteet-Ako-leet. Both theſe bays are overlooked by a ridge of hills lying nearly upon a level with the citadel. Two well built caſtles are placed here, one of which, from its five acute angles, called The Caſtle of the Star, is within a furlong of the citadel, and commands the ſandy bay by the gate of the river; the other, called The Emperor's Caſtle, at the diſtance of half a mile, has a full command of the Caſtle of the Star, and the ſandy bay towards Ain Rebat.

Beyond the gate of the river, as far as Ras Acconnatter the ſhore conſiſts of rocks and precipices; but to the eaſtward, from Ain Rebat, the ſhore is in moſt places acceſſible. The emperor Charles V. in his unfortunate expedition againſt this city, in 1545, landed his army at Ain Rebat, where there ſtill remains a part of a pier ſuppoſed to have been erected for that purpoſe. The better to ſecure a communication with his fleet, and to ſuccour his troops in their intended approaches to the city, he poſſeſſed himſelf of the ridge already mentioned, where he built the

inner part of the caſtle that is ſtill called by his name.

Such is the ſituation and ſtrength of Algiers on the land ſide; but towards the ſea it is better fortified, and capable of a more obſtinate defence: for the embraſures here have all braſs guns in good order. The battery of the Mole gate, upon the eaſt angle of the city is mounted with large pieces of ordnance, one of which, if I am not miſtaken, has ſeven cylinders, each three inches in diameter. Half a furlong to the weſt ſouth-weſt of the harbour is the battery of Fiſher's Gate, or The Gate of the Sea, which conſiſts of a double row of cannon, and commands the entrance into the port, and the road before it.

The port is of an oblong figure, 130 fathom, long, and 80 broad. Its eaſtern mound, which was formerly an iſland, is well ſecured by ſeveral fortifications. The round caſtle built by the Spaniards while they were maſters of the iſland, and the two remote batteries erected within this century, are ſaid to be bomb proof, and the embraſures of each of them are mounted with thirty-ſix pounders; but the middle battery, which appears to be the oldeſt, is the leaſt defenſible. However, as none of the fortifications are aſſiſted with either mines or outworks, and as the ſoldiers who are to guard and defend them cannot be kept up to any regular courſe of duty and attendance, a few reſolute battalions protected by a ſmall ſquadron of ſhips, might ſoon make themſelves maſters of the ſtrongeſt of them.

There is little within the city that merits the attention of the curious. Upon the tower of the great moſque are ſome imperfect inſcriptions; but the letters, though of a ſufficient bigneſs to be ſeen at a diſtance, are ſo filled up with lime and white-waſh, that I could not particulary diſtinguiſh them.

The hills and valleys round the city are every where beautified with gardens and country ſeats, whither the wealthy part of the inhabitants retire

during the ſummer. Theſe are little white houſes ſhaded by a variety of fruit trees and ever-greens: the gardens are well ſtocked with pot-herbs, melons, and other fruit, and what is moſt admired in theſe hot climates, each of them, as well as the city, enjoys a great command of excellent water, from the many rivulets and fountains that every where preſent themſelves. From theſe ſources the ſpring water uſed at Algiers is brought through a long courſe of pipes and conduits.

Four miles to the ſouth-eaſt of Algiers is the river Haratch, which riſing behind the mountains of the Beni Mouſa, and joining the Fig River, runs through the richeſt part of the Mettijiah. It had formerly a bridge built over it, at a ſmall diſtance from the ſea. Some authors obſerve, that the ruins of Saſa, otherwiſe called Old Algiers, are to be ſeen near its banks; but I could never meet with theſe ruins, nor obtain the leaſt information about them.

Bleeda and Medea, the only inland cities of this province, are each of them about a mile in circuit; but their walls being chiefly raiſed with mud and full of holes made by hornets, can contribute but little to their ſtrength. Some of the houſes are flat roofed, and others tiled; they are plentifully ſupplied with water, and are encompaſſed with very fruitful gardens and plantations. At Bleeda a branch of an adjacent rivulet may be conducted through every houſe and garden; while the ſeveral conduits and aqueducts that ſupply Medea with water, ſome of which appear to be Roman works, are capable of being made equally commodious. Both of theſe cities lie oppoſite the mouth of the Maſaffran; Bleeda at five leagues diſtance, under the ſhade of mount Atlas, and Medea three leagues beyond it, on the other ſide of that mountain; and there is reaſon to believe that the former was the Bida Colonia, and the other the Lamida of Ptolemy.

Jurjura, the higheſt mountain in Barbary, extends at leaſt eight leagues from the north-eaſt to the ſouth-weſt, and from one end to the other, appears a continued range of naked rocks and precipices, ſecuring by its rugged ſituation a number of Kabyles from becoming tributary to the Algerines. In the midſt of winter the ridge of this mountain is covered with ſnow; and it is remarkable that the inhabitants of one ſide maintain an hereditary and implacable enmity againſt thoſe of the other; while by common conſent a little ſnow puts a ſtop to their hoſtilities during that ſeaſon.

I now come to the eaſtern province of Algiers, diſtinguiſhed by the name of the province of Conſtantina, which is nearly equal in extent to the other two, it being 230 miles in length, and about 100 in breadth. The tribute collected here by the viceroy is even much greater than that of the other two; for the bey of the ſouthern province pays annually into the treaſury of Algiers only about 12,000 dolls. and the bey of the weſtern province 40 or 50,000; while the viceroy of Conſtantina never delivers in leſs than 80, and ſometimes 100,000.

The ſea-coaſt of this province is rocky almoſt through its whole extent. The river Booberack is its weſtern boundary, and at a league's diſtance upon the ſea-coſt, the town of Dellys is built at the foot of a high mountain, out of the ruins of a large city, probably the Rufucurim of the ancients. Here a great part of the old wall, with other ruins near the ſummit of the mountain, promiſe at a diſtance ſome extraordinary antiquities; and in a wall juſt over the harbour is a ſmall niche with an image placed in it, in the attitude of a Madona; but the features and drapery are defaced.

Paſſing by ſome villages of little conſequence, we came to the port of Boujeiah, called by Strabo the port of Sarda. It is much larger than either that of Oran or Arzew, though it is formed in the ſame

manner by a narrow neck of land running out into the ſea, a great part of which was formerly faced with a wall of hewn ſtone, and there was likewiſe an aqueduct for bringing freſh water to the port; but at preſent the wall, the aqueduct, and the baſons into which the water diſcharged itſelf, are deſtroyed.

The town of Boujeiah, or Bugia, as it is called by the Europeans, is built upon the ruins of the ancient city, in the ſame manner, and in a like ſituation with Dellys, though of thrice the circuit. A great part of the old wall is ſtill remaining, and carried up to the top of the mountain. Beſides a caſtle, which commands the city, there are two others at the bottom of the mountain for the ſecurity of the port, and upon the wall of one of them are ſtill remaining the marks of the cannon-balls fired againſt it by Sir William Spragg, in his memorable expedition againſt this place. This town is defended by a garriſon, notwithſtanding which the neighbouring Kabyles lay it, in a manner, under perpetual blocade. The inhabitants, however, carry on a conſiderable trade in plough-ſhares, mattocks, and other utenſils, which they forge out of the iron dug out of the neighbouring mountains; and alſo great quantities of wax and oil are brought there every market-day by the Kabyles, and ſhipped for the Levant and Europe. Yet theſe laſt every market day raiſe diſturbances; indeed as long as the market continues, every thing is tranſacted with the utmoſt tranquility; but it is no ſooner over, than the whole place is in an uproar, and the day is ſeldom concluded without ſome flagrant inſtance of barbarity and rapine.

A little beyond the cape that forms the eaſtern boundary of the gulph of Boujeiah, is Jijel, the Igilgili of the ancients, which, though once the ſee of a biſhop, is now reduced to a few miſerable houſes, and a ſmall fort, where the Turks keep a garriſon.

Paſſing through ſome inconſiderable villages, and ſeveral rivers, we came to the Sebba Rous, or the Seven Capes, which are a cluſter of ſo many high rugged and barren promontories. Among the eaſtermoſt of theſe capes the Zhoore, a conſiderable river, diſcharges itſelf into the ſea. The Welled Attyah and the Beni Friganah, two of the principal clans of theſe capes, drink of this river, and do not, like the other Kabyles, live in thatched hovels under the ſhelter of ſome foreſt or mountain; but in caves of the rocks, which they have either dug themſelves, or found made to their hands. Upon the approach of any veſſel, either in the courſe of ſailing, or by diſtreſs of weather theſe inhoſpitable Kabyles immediately iſſue out of their holes, and covering the cliffs of the ſhore with their multitudes, utter a thouſand execrable wiſhes, that God would deliver it into their hands.

At a conſiderable diſtance farther to the eaſt is the city of Bona, ſituated on the ſouth-eaſt declivity of a hill, on the ſummit of which the Algerines have a caſtle and garriſon. Beſides the capacious road before it to the eaſt, Bona had formerly a convenient little port under its very walls to the ſouthward; but by the conſtant diſcharge of ballaſt into the one, and the neglect of cleanſing the other, both are daily rendered leſs ſafe and commodious. However, a conſiderable quantity of corn, hides, wool, and wax, are annually exported from thence. This city, by proper encouragement, might be rendered the moſt flouriſhing place in Barbary; and by repairing the old ruins, introducing freſh water, and removing the rubbiſh, it would become extremely convenient and delightful.

A mile farther to the ſouth are the ruins of the ancient Hippo, called Hippo Regius, from its being one of the royal cities of the Numidian kings. Silius Italicus obſerves, that it was formerly one of their favourite ſeats; and indeed it has the advantage of

being ſtrong and commodiouſly ſituated, both for commerce and for hunting; it enjoys an healthful air, and affords ſo fine a proſpect, that the eye takes in at one view the ſea, a ſpacious harbour, a number of mountains covered with trees, and plains finely watered. Of this city St. Auguſtine was biſhop, and the Moors ſhew a part of the ruins which they pretend was his convent. The ruins of the city take up about half a league in circuit, and chiefly conſiſt of large broken walls and ciſterns.

A little to the eaſt of Cape Roſa, is a baſtion on a ſmall creek, and the ruins of a fort, which once belonged to a factory ſettled there by the African company of France; but the unwholſomeneſs of the ſituation from the neighbouring ponds and marſhes, obliged them to remove to La Calle. This is at another creek three leagues farther to the eaſt, where thoſe gentlemen have a magnificent houſe and garden, a company of ſoldiers, a good quantity of arms, and ſome pieces of ordnance. They command the trade of the whole country, and beſides the coral fiſhery, in which they conſtantly employ 300 men, monopolize the trade of corn, wool, hides and wax at Bona and ſeveral other places; and for theſe privileges they annually pay to the government of Algiers, the kaide of Bona, and the chiefs of the neighbouring Arabs, about 30,000 dollars.

The whole tract of this province from the ſea-coaſt to the ſouthward up to Setcef and Conſtantina, is almoſt a continued chain of very high mountains; thoſe to the weſtward being almoſt inacceſſible; but few of the inhabitants pay any tribute to the viceroy of Algiers. Among thoſe to the eaſtward, the Turks have a flying camp during the ſummer, by which the reſpective Kabyles are reduced to give ſome tokens of homage and ſubmiſſion, though they are all of them ſo tenacious of their liberty, that they will pay no tribute till they are compelled to it by fire and ſword. The country near the parallels of

Seteef and Conſtantina is diverſified with a beautiful interchange of hills and plains, which afterwards grow leſs fit for tillage, till they end upon the Sahara, in a long range of mountains, which I ſuppoſe to be the Buzara of the ancients.

The richeſt and moſt numerous Kabyles in this province are the Zwowah, who poſſeſs a large tract of impenetrable mountains, and have ſeveral mud-walled villages, among which is the church of the ciſtern, famous for the ſepulchre of Sede Hamet ben Dreeſe, and a college for the ſupport of 500 thalebs or men of learning. But their principal village is Konkou, where their ſheik, or ſultan, as they call him, reſides.

Among the mountains of the Beni Abbeſs, is a narrow winding defile, which, for near half a mile extends between precipices that ariſe on each ſide to a great height. At every winding the rock that originally went acroſs it, and ſeparted one valley from another, is cut in the form of a door-caſe ſix or ſeven feet wide, and theſe are called by the Turks the gates of iron. Few perſons can paſs them without horror, and here a handful of men might defend the paſs againſt a great army.

Two leagues to the ſouth-ſouth-eaſt, is another dangerous paſs, called the Acaba, or the aſcent. This is the reverſe of the former: for here the road extends along a narrow ridge, with precipices and deep vallies on each ſide, and the leaſt deviation from the beaten path, expoſes the paſſenger to the danger of being daſhed to pieces by falling to the bottom. The common road from Algiers to the eaſtward, lies through the above paſs, and over this ridge.

Seteef, the Sitipha or Sitifi of the ancients, and the metropolis of this part of Mauritania, was built upon a riſing ground facing the ſouth, and appears to have been about a league in circuit; but the Arabs have ſo demoliſhed all the monuments of antiquity at this place, that there are ſcarce any remains of the

ancient walls, columns, or ciſterns: and the few remaining ſtructures appear plainly to be the work of the more modern inhabitants. There are, however, ſome inſcriptions; but the fountains in the middle of the city are equally delightful and convenient.

To the north-eaſt of Seteef are the ruins of Kaſbaite or Gaſ-baite, an old Roman city, ſeated upon a hill in the middle of other eminences. Among the ſeveral fragments of ruins and antiquities is part of the portico of a ſmall Roman temple, which, from a piece of a broken inſcription, appears to have been dedicated to one of the Roman empreſſes. Upon the declivity of the hill are ſeveral ſepulchral monuments and inſcriptions, moſt of them beautifully carved with a variety of figures in baſſo relievo, repreſenting perſons mourning, offering incenſe, or performing ſome office for the dead.

Five leagves to the north-weſt of Canſtantina is the city Meelah, the Milevum of the ancients. It is ſurrounded with gardens, and plentifully ſupplied with ſprings, one of which bubbling up in the centre of the city is received into a large ſquare baſon of Roman workmanſhip. From this place Conſtantina is chiefly ſupplied with herbs and fruit, the laſt of which particularly its pomegranates and applies, are in great eſteem all over Algiers.

Cirta or Conſtantina, as it was afterwards called, is ſituated 48 miles from the ſea, and was one of the ſtrongeſt cities of Numidia. The greateſt parts of it has been built upon a kind of peninſular promontory, inacceſſiable on all ſides, except towards the ſouth-weſt. This I computed to be above a mile in circuit, ending to the northward in a perpendicular precipice, at laſt a hundred fathoms deep. On this ſide we have a beautiful landſcape, ariſing from a great variety of mountains, vales, and rivers extending before it to a great diſtance. To the eaſt-wards, the proſpect is bounded by a range of rocks much higher than the city. But towards the ſouth-eaſt the country is more

open, and you have a view of a diſtant mountains. On this ſide the eminence is ſeparated from the neighbouring plains by a deep narrow valley, perpendicular on both ſides, where the Rummel conveys its ſtream, over which was formerly a bridge of excellent workmanſhip. To the ſouth-weſt is a neck of land about half a furlong broad, near which ſtood the principal gate of the city. This is entirely covered with a ſeries of broken walls, ciſterns and other ruins, that are continued quite down to the river, and from thence are extended along a narrow piece of plain ground, running parallel with the deep valley already mentioned. This was the ſituation of the ancient Cirta: But the preſent city is entirely confined to the eminence I have termed the Peninſular Promontary.

Beſides the general traces of a diverſity of ruins ſcattered all over this place, there are ſtill remaining, near the centre of the city, a ſet of ciſterns, which received the water brought thither by an aqueduct; they are about twenty in number, forming an area about fifty yards ſquare; but though the aqueduct is in a more ruinous condition than the ciſterns, its ruins ſufficiently demonſtrate the public ſpirit of the Cirteſians, in erecting a ſtructure that required ſuch an immenſe quantity of materials.

On the brink of the precipice to the north, are the remains of a large magnificent edifice, in which the Turkiſh garriſon is now lodged. Four baſes, each ſeven feet in diameter, with the pedeſtals, are ſtanding, and ſeem to have belonged to a portico; they are of black ſtone little inferior to marble, probably hewn out of that very range of rocky precipices on which they are built. The ſide poſts of the principal of the city gates, are of a beautiful reddiſh ſtone not inferior to marble, and are neatly moulded and pannelled; an altar of white marble alſo makes part of a neighbouring wall.

The gate towards the ſouth-eaſt is in the ſame form as the other, though it is much ſmaller. It leads to the bridge, which I have obſerved is built over this part of the valley. This bridge was a maſter-piece of its kind, having had the gallery and the piers of the arches adorned with cornices and feſtoons, oxen heads and garlands, and the keys of the arches are embelliſhed with caducei, and other ornaments. Between the two principal arches is the figure of a woman treading upon two elephants, with a large eſcallop-ſhell for her canopy: this is well executed in a ſtrong relief; the elephants ſtanding with their faces turned towards each other, twiſt their trunks together; and the woman who is dreſſed in her hair, with a cloſe-bodied garment, like an Engliſh riding habit, raiſes up her petticoats with her right hand, looking ſcornfully at the city. In any other ſituation this groupe might be ſuppoſed to belong to ſome fountain; theſe being ſometimes ornamented with ſuch wanton deſigns.

Below the bridge, the river Rummel begins to turn to the northward, and continues that courſe through a ſubterranean paſſage in the rocks, which is in ſeveral places deſignedly laid open, probably for the convenience of drawing up the water. This ſeems to have been an extraordinary proviſion of nature for the admiſſion of this river, which muſt have otherwiſe formed a prodigious lake, and have laid great part of the neighbouring country under water, before it found a paſſage to the ſea. This river falls from its ſubterranean cavity in a large cataract, a quarter of a mile to the eaſtward of a place called Seedy Meemon.

Among the ruins to the ſouth-weſt of the bridge, on the narrow ſlip of land already mentioned, is the greateſt part of a triumphal arch, called The Caſtle of the Giant. All the mouldings and frizes are curiouſly embelliſhed with the figures of flowers, battle-

axes, and other ornaments. Corinthian pilaſters are erected on each ſide of the grand arch, which is between two ſmaller. Theſe pilaſters are pannelled like the ſide poſts of the city gates, in a guſto that ſeems peculiar to this city.

At ſome leagues diſtance to the eaſt of Conſtantina, are the Silent or Inchanted Baths, ſituated on a low ground, ſurrounded with mountains. There are here ſeveral ſprings of an intenſe heat, and at a ſmall diſtance, there are others that are comparatively extremely cold, near which are the ruins of a few houſes, built, perhaps, for the convenience of thoſe who came here for the benefit of the waters. It is remarkable, that beſides the ſtrong ſulphureous ſteams, the heat of the above ſprings is ſo great, as to boil a large piece of mutton very tender in a quarter of an hour, and that the rocky ground, over which the water runs, is, for the ſpace of an hundred feet, in a manner diſſolved, or rather calcined by it. Theſe rocks being originally ſoft and uniform, the water, by making every way equal impreſſions, leaves them in the ſhape of cones and hemiſpheres, which being ſix feet high, and nearly of the ſame diameter, the Arabs believe to be the tents of their predeceſſors turned into ſtone. But where theſe rocks, beſides their uſual chalky ſubſtance, alſo contain ſome layers of a hard matter, not ſo eaſily diſſolved, you are entertained with a confuſion of traces and channels, diſtinguiſhed by the Arabs into camels, horſes, and ſheep, with men, women and children, whom they ſuppoſe to have undergone the like fate with their habitations. I obſerved, that the ſprings which afforded this water had been frequently ſtopped; or rather, ceaſing to run at one place, had broke out in another, which ſeems not only to account for the number of cones, but for that variety of traces continued from one or other of theſe cones or the fountains, quite down to the river Zenati.

On riding over this place it gives back ſuch a hollow ſound that we were every moment apprehenſive of ſinking through it. It is therefore probable, that the ground below us was hollow; and may not then the air pent up in theſe caverns, afford that mixture of ſhrill, murmuring, and deep ſounds, which, according to the direction of the winds, and the motion of the internal air, iſſue out along with the water? Theſe ſounds the Arabs affirm to be the muſic of the Jenoune, or fairies, who are ſuppoſed in a particular manner to take their abodes at this place, and to be the grand agents in all theſe remarkable appearances.

There are likewiſe other natural curioſities at this place; for the chalky ſtone diſſolving into a fine impalpable powder, and being carried along with the ſtream, lodges itſelf on the ſides of the channel, and ſometimes on the lips of the fountains themſelves; or elſe embracing twigs, ſtraws, and other bodies in its way, immediately hardens and ſhoots into a bright fibrous ſubſtance like the aſbeſtos, forming itſelf at the ſame time into a variety of glittering figures, and beautiful chryſtalizations.

The mountains of Aureſs, to the ſouthward of Conſtantina, are a knot of eminences running into one another, with ſeveral little plains and valleys between them. Both the higher and the lower parts are generally extremely fertile, and are eſteemed the garden of the kingdom. They are about 130 miles in circuit, and all over them are ſpread a number of ruins. The moſt remarkable of which are thoſe of L'erba or Tezzoutte the Lambeſe of the ancients. Theſe ruins are nearly three leagues in circumference; and among others, conſiſt of magnificent remains of ſeveral of the city gates; theſe, according to a tradition of the Arabs, were forty in number, and the city could ſend 40,000 armed men out of each: there are ſtill alſo to be ſeen the ſeats and upper part of an

amphitheatre; the frontiſpiece of a beautiful temple of the Ionic order, dedicated to Eſculapius; a ſmall but elegant mauſoleum erected in the form of a dome, ſupported by Corinthian columns; and a large oblong chamber, with a great gate on each ſide, intended, perhaps, for a triumphal arch. Theſe, and ſeveral other edifices of the like nature, ſufficiently ſhew the importance of this city in former times.

It is remarkable, that the inhabitants of the mountains of Aureſs have a quite different mien and complexion from their neighbours: for they are ſo far from being ſwarthy, that they are fair and ruddy; and their hair, which, among the other Kabyles, is of a dark colour, is with them of a deep yellow. Theſe circumſtances, notwithſtanding their being Mahometans, and their ſpeaking only the common language of the Kabyles, render it probable that they may be a remnant of the Vandals.

The diſtrict of Zaab, the Zebe of the ancients, is a narrow tract of land, that extends under the mountains of Atlas, from the meridian of Meſſeelah to that of Conſtantina, and conſiſts of a double row of villages. At Biſcara, the capital of this diſtrict, is a garriſon of the Turks, who have here a ſmall caſtle, lately built by the bey of Conſtantina: its chief ſtrength lies in ſix ſmall pieces of ordnance, with a few unwieldly muſkets, likewiſe mounted on carriages.

The richeſt of theſe villages is Lyæna, where the independant Arabs lodge their money and effects. It is under the protection of a numerous clan, to whoſe bravery it is indebted for the uninterrupted enjoyment of liberty, and for the ill ſucceſs that has attended all the attempts of the Turks againſt it.

The eating of the fleſh of dogs, from whence the Canarii receive their name, and for which the Carthaginians were fomerly remarkable, continues in practiſe to this day, among the inhabitants of this diſtrict.

Leaving Conſtantina to the north, we enter into the moſt extenſive and fertile diſtrict in all Numidia, peopled by a powerful and warlike tribe called Hanneiſhah, who have often been of ſignal ſervice to the Algerines in their wars with Tunis. This whole country is finely watered, and was once interſperſed with cities and villages, of which the only veſtiges are heaps of ruins.

The midland boundary of this kingdom is the river Serrat, the waters of which are brackiſh, and diſcharge themſelves into the Mejerdah. Near its weſtern banks is Gellah, a conſiderable village built upon a high pointed mountain that can only be aſcended by one narrow road. This village, which is not to be conquered but by hunger or ſurprize, is a ſanctuary for the rebels and villains of Algiers and Tunis, where they are hoſpitably entertained till their friends have either procured their pardon, or compounded for their crimes.

Tipſa, the Tipaſa of the ancients, is alſo at preſent a frontier garriſon of the Algerines. This town enjoys a fine ſituation, and has the principal gate of the ancient city, with ſome remains of its old walls, and other marks of the figure it formerly made among the cities of Numidia.

The government of the Algerines, which differs little from that of Tunis, conſiſts of the dey, and a common council, compoſed of thirty yiah baſheſe, though the mufty, the cady, and ſometimes the whole ſoldiery are called in to aſſiſt. All affairs of moment are ſometimes agreed upon by this aſſembly, before they paſs into laws, and the dey is entruſted with the execution of them. But lately little account has been made of this body, which is only convened to conſent to what has been before concerted between the dey and his favourites.

The dey is choſen out of the army, the moſt inferior order having an equal right to that dignity

with the higheſt. And every bold and aſpiring ſoldier, though taken yeſterday from the plough, may be conſidered as heir apparent to the throne. They are not aſhamed to own the meanneſs of their extraction. Mahomet Baſſa, who was dey when I was at Algiers, in a diſpute he had once with a deputy conſul of a neighbouring nation, freely mentioned the meanneſs of his birth: "My mother, ſaid he, "ſold ſheep's feet, and my father neats tongues; "but they would have been aſhamed to have ex- "poſed to ſale ſo worthleſs a tongue as thine." He who aſpires to this high rank does not wait till ſickneſs or age has removed the preſent poſſeſſor, it is enough if he be able to protect himſelf with the ſame ſcymitar which he boldy ſheaths in the bowels of his predeceſſor; for ſcarcely one in ten of them dies in his bed. However, this factious humour ſeems, at preſent, to be ſomewhat purged and allayed by the many ſeaſonable executions that have been lately made of theſe aſpiring members.

Though the Algerines acknowledge themſelves the grand ſignior's vaſſals, they pay him no manner of obedience.

In the diſtribution of juſtice, the cady is judge. He is generally educated in the ſeminaries at Conſtantinople, or Grand Cairo, where it is ſaid the Roman codes and pandects, tranſlated into the Arabic tongue, are taught and explained; he is obliged to attend once or twice a day at the court of juſtice, where he determines the ſuits that are brought before him; but as he is generally ſuppoſed guilty of bribery, all affairs of moment are laid before the dey, or in his abſence, before the treaſurer, maſter of the horſe, and other principal officers of the regency, who conſtantly ſit in the gate of the palace for that purpoſe. At theſe tribunals the cauſe is ſoon determined, after which the ſentence is executed within leſs than half an hour. Small offences are puniſhed with the baſtinado. For clipping or debaſing the

public coin, the old Egyptian puniſhment is inflicted, which is cutting off the hands. If a Jew or Chriſtian ſubject is guilty of murder, or any other capital crime, he is burnt alive without the gates of the city: but for the ſame crime the Moors and Arabs are either impaled, hung up by the neck over the battlements of the city, or thrown upon hooks fixed in the walls below; where they ſometimes hang in the moſt dreadful agonies thirty or forty hours together, before they expire. The Turks, out of reſpect to their characters, are ſent to the aga's houſe, where, according to the nature of the offence, they are baſtinadoed or ſtrangled. When the women offend, they are not expoſed to the populace; but ſent to a private houſe of correction; or if the crime be capital, they are tied up in a ſack, carried out to ſea, and drowned. The weſtern Moors ſtill uſe the barbarous puniſhment of ſawing the offender aſunder; for which purpoſe they prepare two boards, of the ſame length and breadth with the unfortunate perſon, and having tied him betwixt them, they proceed to the execution by beginning at the head. It is ſaid that Kardinaſh, a perſon who was formerly ambaſſador at the court of Great Britain, lately ſuffered in this manner: for with reſpect to the puniſhment of theſe countries, little or no regard is paid to the rank of the offender.

As to the form of government among the Arab tribes, it is to be obſerved, that though they have been for many ages under the Turkiſh yoke, yet they are ſeldom interrupted in the enjoyment of their laws; for if they live peaceably, pay regularly the eight part of the produce of their lands, with a ſmall poll-tax, annually demanded by the Turks, they are left in the full poſſeſſion of all their private privileges and cuſtoms. Every camp may be conſidered as a little principality, over which it is uſual for the family of the greateſt reputation and ſubſtance to preſide. This honour does not, however,

always deſcend from father to ſon ; but as among their predeceſſors the Numidians, when the heir is too young, or ſubject to any infirmity, they make choice of the uncle, or ſome other relation, diſtinguiſhed by his wiſdom and prudence. Yet notwithſtanding the deſpotic power lodged in this perſon, all grievances and diſputes are accommodated in as amicable a manner as poſſible, by calling to his aſſiſtance one or two perſons out of each tent ; and the offender being always conſidered as a brother, the ſentence is given on the favourable ſide ; and even in the moſt enormous crime, baniſhment is generally the only puniſhment inflicted.

The kingdom of Tunis is bounded to the north eaſt by the Mediterranean ſea ; to the weſt by Algiers ; and to the ſouth by Tripoly ; extending from the iſle of Jerba in 33°. 30'. to Cape Serra in 37°. 12'. north latitude ; it being 220 miles in length, and only 170 in breadth. Shekkah, the fartheſt city to the weſt, being ſituated in 8. and Clybea, the fartheſt to the eaſt in 11°. 20'. eaſt longitude from London.

Tunis is not like Algiers, divided into provinces ; but is under the immediare inſpection of the bey, who goes in perſon to collect the tribute ; for which purpoſe he once a year viſits the principal parts with a flying camp ; in ſummer ſeaſon traverſing the fertile country near Keff and Baijah, and the diſtricts between Cairwan and the Jereede ; and in the winter taking a circuit through the reſt of the country ; therefore under theſe diviſions I ſhall deſcribe this kingdom.

The ſummer circuit is much better inhabited, than any part of the neighbouring kingdoms of the ſame ſize, it having a greater number of cities, towns and villages ; and from there being fewer inſtances of oppreſſion in the government, there is a greater appearance of affluence, proſperity, and chearfulneſs. The country is pretty fruitful ; but its

fertility is interrupted by ſeveral hills, plains and marſhes diſperſed over it, that will admit of no cultivation, nor any manner of improvement.

A ſmall iſland oppoſite to the mouth of the river Zaine is in the poſſeſſion of the Genoeſe, who pay an annual rent for it to the regency; but the coral fiſhery, which chiefly induced them to make this ſettlement, failing conſiderably, it is not probable that they will long keep poſſeſſion of it. They have, however, built a fort for their protection againſt any ſurprize from the neighbouring Arabs on the continent, and from the inſults of the cruizing veſſels of Algiers and Tripoly.

Cape Negro, which is about five leagues to the north-eaſt, is remarkable for a ſettlement of the French African company, who pay a conſiderable ſum of money to the Tuniſeens for the ſame privileges they enjoy at La Calle, and have a ſmall fortification to protect them from the attacks of the neighbouring Arabs.

Five leagues farther to the north-eaſt is Cape Serra, the moſt northerly part of Africa; and four leagues beyond it are three rocky iſlands, called The Brothers, lying near the continent, half way to Cape Blanco.

Eight miles beyond this laſt cape, at the bottom of a large gulph is the city of Bizerta, pleaſantly ſituated on a canal between an extenſive lake and the ſea. It is about a mile round, and defended by ſeveral caſtles and batteries, the principal of which are towards the ſea, from which the lake is continually receiving a briſk ſtream, or diſcharging one into it, the waters flowing into the lake when the wind is northerly, and returning back into the ſea when it blows from the ſouth. The channel between the lake and the ſea was the port of Hippo, which is ſtill capable of receiving ſmall veſſels; but it was formerly the ſafeſt and moſt beautiful haven on this coaſt, and there are ſtill remaining traces of a large

pier, that extend a conſiderable way into the ſea, to break the force of the north-eaſt winds; but the want of this, and proper repairs, will ſoon demoliſh a haven which in any other country would be ineſtimable.

The gulph of Bizerta, the Sinus Hipponenſis of the ancients, is a beautiful ſandy inlet near four leagues in diameter. The ground being low, the eyes is permitted to penetrate through delightful groves of olive trees, a great way into the country, and afterwards the proſpect is bounded by a high rocky ſhore. Were the Turks to give proper encouragement to trade and induſtry, Bizerta might be rendered a town of great wealth; for it abounds with all kinds of fiſh and fruit, with corn, pulſe, oil, cotton, and a variety of other productions.

On the ſide of a ſpacious navigable baſon formed by the river Me-jerdah lies Porta Farina, which was ſome years ago a conſiderable city, but is now under great diſcouragements. It is chiefly remarkable for its beautiful cothon, where the Tuniſeens have their navy.

The Me-jerdah is the Bagrada, ſo famous in hiſtory for the monſtrous ſerpent ſaid to have been killed on its banks by Regulus, which Pliny tells us was 120 feet in length. This river winds through a rich and fertile country, and like the Nile makes encroachments upon the ſea. To this cauſe we may attribute the many changes that appear to have been made in its channel, and that an open creek of the ſea into which, no longer than a century ago, the Me-jerdah diſcharged itſelf is now circumſcribed by the mud, and become a baſon or anti-harbour, as it may be called, to Porta Farina.

Utica certainly lay ſomewhere in this direction; but we ſhall not be able to fix its exact ſituation, unleſs we allow that the ſea has been driven back three or four miles by the eaſterly winds, and the increaſe of the mud; and then we may juſtly place that ſmall

but celebrated city at Booſhater, where are many traces of buildings of great extent and magnificence, as walls, ciſterns, and a large aqueduct. Theſe ruins lie about twenty-ſeven miles from Carthage, and behind them we are entertained with the view of the large fields which the Romans have rendered famous by their military exploits.

Indeed Carthage has not much better ſupported itſelf againſt the encroachments cauſed by the north-eaſt winds, and the mud thrown out by the Me-jerdah, which together hath ſtopped up the ancient harbour and made it almoſt as diſtant from the ſea as Utica. The greateſt part of Carthage was built upon three hills, inferior in elevation to thoſe on which Rome was erected. Upon a place which overlooks the ſouth-eaſt ſhore, is the area of a ſpacious room, with ſeveral ſmaller near it; ſome of them have teſſelated pavements; but neither the deſign nor the execution are very extraordinary. In rowing along the ſhore, the common-ſewers are ſeen in ſeveral places, which being at firſt well built and cemented, time has not in the leaſt impaired; except theſe, the ciſterns have ſuffered leaſt by the general ruin of the city. Beſides thoſe belonging to particular houſes, there were two ſets for the public uſe; the largeſt, which was the grand reſervoir, and received the water of the aqueduct, lay near the weſt wall of the city, and conſiſted of about twenty contiguous ciſterns, each about a hundred feet long, and thirty broad. The ſmaller is in a higher ſituation, near the cothon, it being contrived to collect the rain-water that fell upon the top of it, and on ſome adjacent pavements made for that purpoſe. This might be repaired with little expence, the ſmall earthen pipes through which the water was conveyed wanting only to be cleanſed.

Theſe are the only remains of the grandeur and magnificence of this ancient city, the rival of Rome: We find no triumphal arch, or ſuperb piece of architecture; no columns of porphyry or granite, no

curious entablatures: All the broken walls and ſtructures ſtill remaining, being erected either in the Zothic manner, or by the later inhabitants.

The ruins of the celebrated aqueduct, that conveyed the water into the greater ciſterns, may be traced as far as Zow-wan and Zung-gar, to the diſtance of at leaſt 50 miles. This was a very extenſive work, and that part of it which extends along the Peninſula, was beautifully faced with ſtone. At Arriana, a ſmall village two leagues to the northward of Tunis, are ſeveral entire arches, which I found to be 70 feet high, and the piers that ſupported them were ſixteen feet ſquare; the water channel that was above theſe arches was vaulted over, and plaiſtered with a ſtrong cement. A perſon of the ordinary ſize may walk upright in it; and at certain diſtances are holes left open, as well for the admiſſion of freſh air, as the convenience of cleanſing it. The water mark is near three feet high; but it is impoſſible to determine the quantity daily conveyed to Carthage by this channel, without knowing the angle of deſcent that was given to it, which from the many breaches in it cannot be aſcertained.

A temple was erected at Zow-wan and at Zung-gar over the fountains by which this aduedu&t is ſupplied with water. That at Zung-gar appears to have been of the Corinthian order, and ends very beautifully in a dome, that has three nitches, and extends over the fountain. In theſe nitches were probably ſtatues of water nymphs, or other deities.

Eight miles to the weſt-ſouth-weſt of Cape Carthage is the Guletta, a ſmall channel that forms a communication between the lake of Tunis and the ſea, each ſide of which is defended by a pretty ſtrong caſtle. There is alſo another caſtle upon a ſmall iſland within the lake, half a league from Tunis, and about two from the Guletta; but from the little danger of any attack that way by ſea, it has been long neglected. The lake was formerly a deep and capacious

port, ſufficient to contain a numerous fleet; but from its receiving all the filth of the common ſewers of Tunis, the main channel is in ſummer reduced to ſix or ſeven feet deep, and for the ſpace of a mile or more within the banks, the bottom is dry. This lake is remarkable for the number and largeneſs of the mullets caught in it, eſteemed the ſweeteſt of any on the coaſt of Barbary; the roes of them when preſſed and dried are called Botargo, and are accounted a great dainty.

Tunis, the Tunes of the ancients and the capital of the kingdom, is three miles round; but not ſo populous as Algiers, nor are the houſes ſo handſome and ſpecious. It is chiefly ſituated on a riſing ground along the weſtern banks of the lake, having a full view of Carthage and the Guletta. The lakes and marſhes with which the city is ſurrounded might probably render its ſituation leſs healthy, was not the moiſture of the air corrected by the great quantity of maſtic, myrtle, roſemary, and other aromatic plants with which their ovens and bagnios are daily heated, and that frequently communicate a ſenſible fragrance to the air. The want of ſweet water is one of the greateſt diſadvantages under which the inhabitants labour; for the brackiſhneſs of their well water, and the ſcarcity of their ciſterns, oblige them to fetch a great part of what they drink from ſome places a mile diſtant; but except this inconvenience, no place enjoys a greater plenty of all the neceſſaries of life.

The Tuniſeens have little of that inſolence and haughtineſs too common at Algiers, and indeed are the moſt civilized nation of Barbary. All affairs with the regency are tranſacted in ſuch a friendly complaiſant manner, that I had no ſmall pleaſure in attending the Engliſh conſul at his audiences. This nation has always had the character of not imitating their neighbours in living at open war, or perpetual diſcord with the Chriſtian princes, but of cultivating their friendſhip, and readily entering into an alliance with

them: they have therefore for many years been more intent upon trade, and the improvement of their manufactures, than upon plunder and fitting out corſairs.

On a riſing ground between the lake of Tunis and the ſea, is the town of Rhades, the ancient Ades, where Regulus defeated the Carthaginians; and at a ſmall diſtance are the hills where Hanno placed his elephants to oppoſe him.

Near the bottom of the gulph is the ſmall town of Solyman, ſituated upon the ſkirts of a fine plain. It is remarkable, that this place is chiefly inhabited by Andaluſian Moors, who retain the Spaniſh language, are more civilized than their brethren, and more courteous to the Chriſtians,

Farther to the north-eaſt is the ſanctuary of Seedy Doude, which takes its name from David, or as they pronounce it, Doude, a Mooriſh ſaint, whoſe ſepulchre is here ſhewn five yards long. But this ſtructure appears to be a part of a Roman Prætorium, from three contiguous Moſaic pavements, all of them wrought with the greateſt ſymmetry and exactneſs; the figures are horſes, trees, birds, and fiſhes, finely inlaid, in ſuch a variety of colours, that they even appear more gay and lively than many tolerable paintings. The horſe, the inſignia of the Carthaginians, is repreſented in the bold poſture in which it appears upon the African medals; the birds are the hawk and the partridge; the fiſhes, the gilt-head and the mullet; and the trees, the palm and the olive. The deſigner, perhaps, intending to point out the ſtrength, the diverſions, the fiſhery, and the plenty of dates and oil, for which this country has always been remarkable. This place is ſurrounded with the ruins of the ancient Niſua, or Miſua.

Two leagues farther is Low-hareah, the Aquilaria of the ancients, where Curio landed the troops that were afterwards cut to pieces by Sabura. There are here ſeveral fragments of antiquities; but none of

them very remarkable, except a ſurpriſing cavern. For from the ſea-ſhore to this village, which is at half a mile's diſtance, is a mountain hollowed with great art from the level of the ſea to the height of twenty or thirty feet, with large pillars and arches left ſtanding at proper diſtances to ſupport the mountain. Theſe are the quarries mentioned by Strabo, from whence the building of Carthage, Utica, and many other neighbouring cities, might receive their materials. As this mountain is all over ſhaded with trees; as the arches below lie open to the ſea, with a large cliff on each ſide, and the iſland of Ægimurus is placed over againſt them, while ſprings are perpetually runing down the rocks, and ſeats are raiſed for the weary labourer, we can ſcarcely doubt, but that this is the cave which Virgil places ſomewhere in this gulph; notwithſtanding ſome commentators have thought it fictitious,

Within a long receſs there lies a bay,
An iſland ſhades it from the rolling ſea,
And forms a port ſecure for ſhips to ride,
Broke by the jutting land on either ſide;
In double ſtreams and briny waters glide.
Betwixt two rows of rocks, a ſylvan ſcene
Appears above, and groves forever green:
A grott is form'd beneath, with moſſy ſeats,
To reſt the Nereids, and exclude the heats,
Down through the crannies of the living walls
The cryſtal ſtreams deſcend in murmuring falls.

DRYDEN'S VIRGIL.

A league to the northward lies Cape Bon, called by the ancients the Promontory of Mercury; from whence I was well informed, that the mountains of Sicily may ſometimes be diſcerned in fair weather.

Five leagues to the ſouth-by-eaſt of Cape Bon, is the ſmall Promontory of Taphitis, on which the city of Clupea or Clypea was anciently built; but there are now no remains of it to be found; for the caſtle is a modern ſtructure, and what is called Clypea is a knot of miſerable hovels at a mile's diſtance. Maſaniſſa was ſuppoſed to have been drowned in his flight from Bocchar, in a deep and rapid river a little to the ſouthward.

Seven leagues to the ſouth-weſt is Gurba, the Curobis or Curubis of the ancients, which ſeems to have been in former times a conſiderable place; but the ruins of a large aqueduct, and of the ciſterns that received the water, are all the antiquities it now poſſeſſes. 'Tis ſaid that the port, and a great part of the city, together with the neighbouring city of Nabal, were deſtroyed by the ſea, and that in calm weather ſome traces of them may be ſeen.

Nabal is ſituated five leagues to the ſouth-weſt of Gurba, and is a thriving, induſtrious town, famous for its potteries. It is built in a low ſituation, a mile from the ſea ſhore, and about a furlong to the weſtward of the ancient Neapolis, which ſeems to have been a large city, without including what is ſuppoſed to have been gained by the ſea. Here are many inſcriptions upon ſtones ſix feet in length and three in breadth; but they are ſo defaced, and filled up with rubbiſh and mortar, that it required more time than my guides would allow me to copy them. On the bank of a little brook that runs through the old city, is a block of white marble, on which is curiouſly carved a wolf in baſſo relievo.

Travelling for the ſpace of two leagues through a rugged road, delightfully ſhaded with olive-trees, we come to Hamam-et, a ſmall but opulent city compactly built upon a low promontory, and well fortified by nature. Some pillars and blocks of marble are here to be met with; theſe are ruins brought from the neighbouring places; and the

city probably takes its name from the number of wild pigeons bred in the cliffs of the adjacent mountains.

Near the ſea, at two leagues diſtance, is a Mauſoleum near twenty yards in diameter, erected in the form of a cylindrical pedeſtal, with a vault underneath, and on the cornice are ſeveral ſmall altars, each of them inſcribed with the name of a different perſon. Theſe are ſuppoſed by the Arabs to have been formerly ſo many lamps for the direction of mariners.

Fifty miles from Utica is the city of Bay jah or Beja, the Vacca of Salluſt, a place of great trade, and the chief mart for corn in the whole kingdom. The preſent city is built on the declivity of a hill, and has the convenience of being well watered. Upon the higheſt part of it is a citadel of no great ſtrength; and on the walls, which are raiſed out of the ancient materials, are ſeveral inſcriptions. In the plains that lie before the city on the banks of the Me-jerdah, a public fair is kept every ſummer, to which the moſt diſtant Arabian tribes reſort with their flocks and families.

Six leagues to the weſt of Tunis is ſituated Tuburbo, the Tuburbum Minus of the ancients, a ſmall town on the banks of the Me-jerdah, inhabited by Andaluſian Moors. Mahomet, a late bey of this kingdom, planted a great variety of fruit trees in this neighbourhood, placing each ſpecies in a ſeparate grove; thus the orange-trees are all placed by themſelves, without being mixed with the lime or citron; and where you gather the pear or apple, you are not to expect the peach or apricot. In the adjacent valley, the ſame generous and public ſpirited prince erected, out of the ruins of an ancient amphitheatre, a large maſſy bridge or dam, with ſluices and flood gates, to raiſe the Me-jerdah to a proper height, for the refreſhing of his plantations: But this was too laudable a work for it to laſt long

in Barbary, and therefore it is entirely broken down and deſtroyed.

On the eaſt-ſide of the Me-jerdah, ten leagues to the ſouth-weſt of Tunis, is an old triumphal arch, of no extraordinary beauty or workmanſhip; but has been adorned with a variety of niches and feſtoons, that are now entirely defaced. It appears, by an inſcription, to have been erected on the declenſion of the Roman empire.

At the bottom of a large winding of the Me-jerdah, is Slou-geah or Salow-keah, the Municipium Hidibeleneſe of the ancients; but now a ſmall village remarkable for the inſcriptions, the remains of ciſterns, the ſhafts and capitals of columns, and other monuments of its ancient grandeur.

To the ſouth-weſt is Dugga, the ancient Thugga, ſituated upon the extremity of a ſmall chain of hills, where are ſeveral tombs, mauſolea, and the portico of a temple, beautifully adorned with fluted columns, on the pediment of which is the figure of an eagle finely executed, and below it an inſcription in honour of the founders. There is alſo an inſcription on the frieze, and ſeveral others upon ſquare ſtones. At the diſtance of about a mile and a half is Beiſſons, the Municipium Agbienſium of the ancients, which is built upon a hill, and has the remains of two temples, and of a caſtle of later workmanſhip.

Muſti, now called Seedy Abdel-abbuſs, from a marabbutt of that name interred there, is ſituated in a plain within ſight of Dugga and Beiſſons, is remarkable for the remains of a beautiful triumphal arch, near which is a ſtone that might formerly belong to it, containing an inſcription in honour of Auguſtus Cæſar.

At a ſmall diſtance is Keff, the Sicca Veneria of the ancients, which is a frontier city, the third for riches and ſtrength in the kingdom; the greateſt part of the caſtle was about nine years ago blown up in the civil wars. The city is ſituated on the

declivity of a hill, with a plentiful ſpring riſing in the middle of it; but ſome ancient Roman inſcriptions are the only antiquities to be found there.

Tubernoke, the Oppidum Tuburnicenſe of Pliny, is ſeven leagues to the ſouth ſouth-weſt of Tunis, and built in the form of a creſcent, between two ridges of a very verdant mountain, that form a variety of windings and narrow defiles. The only antiquity to be found there is the gate of a large edifice, over which is a ſpreading pair of ſtag's horns well delineated in baſſo relievo. Twelve miles to the ſouth-weſt is Jerraado, ſituated on the declivity of a hill. There are here the ruins of a ſmall aqueduct with its ciſterns, and on the portal of an ancient temple, in the ſame ruinous condition with the city, is an account of the perſons who contributed to the building of it.

On the north-eaſt extremity of a mountain named Zow-aan or Zag-wan, is a ſmall flouriſhing town of the ſame name, famed for the dying of ſcarlet caps, and the bleaching of linen; great quantities of both being daily brought thither for that purpoſe from all parts of the kingdom. The ſtream uſed for this purpoſe was conveyed to Carthage, and over the ſpring-head was a temple, the ruins of which are ſtill to be ſeen. On an ancient gate of the city is carved a ram's head, under which is the word Auxilio, from which it may be preſumed that the city was dedicated to Jupiter Ammon.

We ſhall now take a view of the moſt remarkable places in the Winter Circuit. Here all the parts I have ſeen fall very ſhort of that fertility attributed to them by the ancients; and particularly thoſe near the ſea-coaſt are generally of a dry, ſandy nature, with no great depth of ſoil.

Herkla, the Heraclea of the lower empire, and probably the Adrumetum of the earlier ages, is built upon a promontory, two leagues to the ſouth-eaſt of a moraſs, ſuppoſed to have been the boundary be-

tween this province and Zeugitana. It appears to have been little more than a mile in circuit, and if we may be allowed to judge of its former grandeur by the remaining ruins, it will appear a place of importance, rather than of extent. That part of the promontory which formed the port ſeems to have been walled in to the very brink of the ſea, and to the weſt and ſouth-weſt of this promontory were the port and cothon which Cæſar could not enter in his purſuit of Varus.

The next remarkable place upon the coaſt is Suſa, ſituated on the northern extremity of a long range of eminences, above five leagues to the ſouth eaſt of Herkla. This is the chief mart of this kingdom for oil; it has alſo a flouriſhing trade in linens, and may be reckoned one of the moſt conſiderable cities of the Tuniſeens. Here are ſeveral columns of granite, vaults, and other marks of it being formerly a conſiderable place. It was walled round, and was probably one of thoſe towns that ſubmitted to Cæſar in his march to Ruſpina.

A league and a half from Suſa we paſs over a valley which has a rivulet of fine water running through it; and half a league farther, upon a declivity of the ſame chain of eminences with Suſa, is Sahaleel, where are likewiſe ſome remains of antiquities. It is now ſituated a mile from the ſea, and was probably the ancient Ruſpina.

On the extremity of a cape five miles from Sahaleel, is Monaſteer, a neat thriving city, walled round: but it can lay no claim to any extraordinary antiquity. At ſome diſtance from this place is Demaſs, the ancient Thapſus, ſituated on a low neck of land. From the great extent of its ruins, Herkla, Suſa, and Monaſteer, have received large contributions in building their walls, caſtles, and principal houſes: it muſt therefore have been the moſt conſiderable city on this ſide of Carthage. There ſtill remains a great part of the cothon, which is formed of a com-

poſition of ſmall pebbles and mortar, ſo well cemented together, that a ſolid rock could not be more hard and durable.

El Medea, in the modern geography called Africa, is ſituated upon a peninſula five miles to the ſouth of Demas, and appears to have been formerly a place of great ſtrength. The port was an area near a hundred yards ſquare, and lies within the walls of the city; but is not at preſent capable of receiving the ſmalleſt veſſel. Leo ſays, it was founded by Mahdi, the firſt patriarch of Kar-wan, and therefore aſſumed his name; but though it might have been poſſibly rebuilt by him, there is ſomething too regular, and elegant in the remaining capitals, entablatures, and other pieces of the ancient maſonry, defaced as they are at preſent, to ſuſpect the founder to have been an Arabian.

Elalia, which ſeems to be the Achola or Acilla of the ancients, is ſituated on the borders of a fertile plain, that extends from Salecto to within a few miles of She-ah. Beſides the ruins common in other places, there are here ſeveral large ciſterns for receiving the rain-water, which from the workmanſhip and contrivance, appear to have been formed ſince the invaſion of the Saracens.

A little farther is Ca-poudia, the Ammonis Promontorium of Strabo, a low narrow ſtrip of land, which ſtretching a great way into the ſea, has a watch-tower on its extremity, with the traces of ſeveral ruins that might formerly belong to the city built there by Juſtinian.

From this cape to the iſland of Jerba, is a ſucceſſion of ſmall flat iſlands, ſand-banks, oozy bottoms, or ſmall depths of water. Of theſe ſhallows the inhabitants make no ſmall advantage, by wading a mile or two from the ſhore, and fixing in the various windings, as they go along, hurdles of reeds, and by this means encloſing great numbers of fiſh.

Asfax, or Sfax, is a neat thriving city walled round, where, by the indulgence of the Cadi, the inhabitants enjoy the fruit of their induſtry, carry on a good trade in oil, and linen manufactures, and know little of that opperſſion which is ſeverely felt in moſt other parts of Barbary. The materials uſed in building it were brought from Thainee, the Thenæ of the ancients, once a famous maritime city ſituated at ten miles diſtance, though the country about it is dry and barren, without either fountain or rivulet.

Four leagues to the ſouth-weſt of Thainee is Mahareſs, perhaps the Macodama of the ancients, a ſmall village, where are the ruins of a large caſtle, and ſome ciſterns ſaid to have been built by the Sultan Ben Eglib, whoſe memory the people highly reſpect, from his having left many public marks of his beneficence. Four leagues farther to the weſt ſouth-weſt are a great number of ſepulchres at a place called Ellamaite, but they have no inſcriptions, and very little beauty. At Gabs, a new city which riſes from the remains of an old one bearing the ſame name, are many fine ſquare granite pillars, ſuch as I have no where met with in any part of Africa. The old city, where we ſee theſe ruins, was built upon a riſing ground, at the diſtance of half a mile from the new. It had been formerly waſhed by the ſea, which formed a bay half a mile in diameter: but at preſent the greateſt part of it is filled up and gained from the ſea. There are here ſeveral large plantations of palm-trees, though the dates are in every reſpect inferior to thoſe of Jireed. But the chief branch of trade for which this city is now famous ariſes from the great number of Alhenna plants cultivated in gardens, the leaves of which dried and pounded are diſpoſed of to good advantage in all the markets of this kingdom. This plant, as well as the palm, requires to be well watered; and for that purpoſe many canals from the river Triton were brought through theſe plantations.

Leaving the ſea-coaſt, and taking an inland courſe, we ſoon arrived at Hydrah, which is ſituated in a narrow valley with a rivulet running by it, and for extent of ruins appears to have been once of the moſt conſiderable places in this country. For there are here the walls of ſeveral houſes, the pavement of a whole ſtreet, with a variety of altars and mauſolea ſtill remaining. Many of the latter are well preſerved, and are of various forms, ſome being round and others octagonal, ſupported by four, ſix or eight columns; while others again are ſquare compact buildings, with a niche in one of the fronts, or a balcony on the top; but the inſcriptions are either defaced by time or the malice of the Arabs: however, upon a triumphal arch more remarkable for its largeneſs than its beauty, is a Latin inſcription in letters a foot long: but it does not, as uſual, mention either the name of the city, or the people who erected it.

Eight leagues to the weſtward of Suſa is Kair-wan, the Vico Auguſti of the ancients. It is a walled city, and the ſecond in the kingdom for trade and the number of its inhabitants. It is ſituated in a barren plain, and at half a furlong's diſtance without the walls is a pond and a capacious ciſtern, built to receive the rain water; but the former, which is chiefly for the uſe of the cattle, drying up or putrefying in the heat of ſummer, cauſes agues and other diſtempers. Here are ſome fine remains of the ancient architecture, and the great moſque, eſteemed both the moſt magnificent and the moſt ſacred in Barbary, is ſupported by an almoſt incredible number of granite pillars, which the inhabitants ſay amount to 500; but I could not be informed of one ſingle inſcription: and thoſe I found in other places were either filled up with cement or defaced by the chiſſel.

Eight leagues to the weſtward of Kair-wan are the ruins of Truzza, the Turzo of Ptolemy, where are ſeveral vaulted chambers perpetually filled up with

ſulphureous ſteams, much frequented by the Arabs for the uſe of ſweating. The river Mergaleel waters the neighbouring country, and the Arabs make uſe of it in overflowing the extenſive plains that extend along its banks, which are ſeldom or never refreſhed with the rain.

At the diſtance of a furlong from Spaitla, the ancient Sufetula, is a magnificent triumphal arch of the Corinthian order, conſiſting of one large arch, and two ſmaller, one on each ſide, with the fragment of an inſcription upon it. From thence, all along to the city, is a pavement of large black ſtones, with a parapet wall on each ſide. At the end of this pavement, we paſs through a beautiful portico built in the ſame manner with the triumphal arch. This leads into a ſpacious court, where are the ruins of three contiguous temples; but the roofs, porticos and fronts are broken down, though all the other walls, with their pediments and entablatures, remain entire. In each of them is a niche, fronting the portico: and behind that in the middle temple is a ſmall chamber, which formerly ſerved, perhaps, for a veſtry.

Upon an eminence ſix leagues to the weſt-ſouth-weſt of Spaitla, is Caſſareen. The river Derb runs winding below it; and upon a precipice that hangs over that river, is a triumphal arch, more remarkable for the quantity and value of the materials than for the beauty and elegance of the deſign. It conſiſts of one large arch with an Attic ſtructure above it, that has ſome ornaments reſembling the Corinthian upon the entablature, though the pilaſters are entirely Gothic; but notwithſtanding the rudeneſs of the workmanſhip, and the oddneſs of the ſituation, it has an inſcription, in which Manlius Felix, the founder, is gratefully commemorated. In the plains below the city are many mauſolea, upon one of which is an elegy in hexameter and pentameter verſes. This place ſeems to have received its preſent name from

the Mauſolea, which at a diſtance have the appearance of ſo many towers or fortreſſes.

At Jemme, the Tiſdra of Cæſar, are many antiquities, as a variety of columns, altars with defaced inſcriptions, and trunks and arms of marble ſtatues, one of which is of the Coloſs kind in armour, another is of a naked Venus, in the poſture and ſize of the Medicean; both by good maſters; but their hands are broken off. This place is alſo remarkably diſtinguiſhed by beautiful remains of a ſpacious amphitheatre, that originally conſiſted of ſixty four arches and four orders of columns. The upper order, which is, perhaps, no more than an attic, has ſuffered by the Arabs, and in a late revolt of thoſe people, who uſed this place as a fortreſs, Mahomet Bey blew up four of the arches from top to bottom; otherwiſe nothing could be more entire and beautiful. On the inſide the platform of the ſeats, with the galleries and Vomitoria leaping up to them are ſtill remaining. The Arena is nearly circular; and in the center is a deep well of hewn ſtone, where the pillar that ſupported the Velum, or awning may be ſuppoſed to have been fixed. It ſeems to have been built about the time of the Antonines, and as the elder Gordian was proclaimed emperor at this city, it is probable that in gratitude to the place where he obtained the purple he founded this ſtructure.

To the ſouthward of Jemme is Rugga, the ancient Caraga, famous for a ſpacious ciſtern, that formerly ſupplied the whole city with water, the roof of which is ſupported by ſeveral rows of maſſy pillars.

Ferre-anah, which from its lonely ſituation, and other circumſtances, was probably the Thala of Salluſt, lies in the ſame parallel with Rugga, and was once the largeſt city of Bizacium, though it has now no other remains of its ancient grandeur but a few granite and other columns, which, by ſome extraordinary chance, the Arabs have left ſtanding on their pedeſtals. It has been extremely well watered, for

beſides a conſiderable brook that runs under the walls, there have been ſeveral walls in the city, each of them ſurrounded with a corridore, and vaulted over with a cupola. This, with the goodneſs of the air, are the only benefits this city can urge in favour of its ſituation; for excepting a ſmall extent of ground to the ſouthward, which the inhabitants cultivate by refreſhing it at proper times with the rivulet, all the reſt of the adjacent country is dry, barren, and inhoſpitable. The proſpect to the weſtward, which is the only one it enjoys, is terminated by ſome naked precipices; or where the eye is at liberty to wander through ſome narrow cliff or valley, we are entertained with no other view than of a deſert ſcorched up with perpetual draught, and glowing with the ſun-beams.

At twelve leagues to the eaſtward of Fere-anah, is Gafsa, the ancient Capſa, ſituated on a riſing ground almoſt encloſed with mountains; but the landſcape is more gay and verdant than that about Ferre-anah, from the proſpect it affords of palm, olive, piſtachio, and other fruit trees; this agreeable ſcene is however, of a ſmall extent, ſerving only to refreſh the eye in the more diſtant proſpect of an interchange of barren hills and valleys. The water that refreſhes theſe trees is collected from two fountains, one of which ariſes within the citadel, and the other in the centre of the city. The latter is probably the fountain mentioned by Salluſt, and was formerly covered with a cupola. It is ſtill walled round, and diſcharges itſelf into a baſon, deſigned, perhaps, for a bath. Theſe two ſprings, uniting their ſtreams before they leave the city, form a pretty large brook, which from the quantity of water and the rapidity of the ſtream, might continue its courſe to a great diſtance were it not conſtantly uſed by the inhabitants in refreſhing their plantations. In the walls of ſome private houſes, and particularly of the citadel, which is a weak and modern building, is a great confuſion

of altars, columns of granite, and entablatures, that when entire and in their proper ſituation, muſt have been great ornaments to the city.

We now enter upon that part of the Sabara which belongs to the Tuniſeens, and is called El Jereed, or the Dry Country. The villages in this diſtrict are built like thoſe in Algiers, with mud walls, and rafters of palms; among them may be found granite pillars, and Roman inſcriptions. The inhabitants in general trade in dates, which they exchange for wheat, barley, linen, and other commodities brought from the neighbouring parts. The dates of Tozer, one of theſe villages, being moſt eſteemed, that is become the principal mart for them; great quantities of them are exported to Æthiopia, where they are exchanged for black ſlaves, at the rate of two or three quintals for a black. The villages in this neighbourhood are divided from others in the province of Nif-zowah, by the lake of Marks, which is ſo called from a number of trunks of palm-trees that are placed at proper diſtances, to direct the caravans in their marches over the plain. Were it not for ſuch aſſiſtances, travelling would be here both difficult and dangerous, as well from the variety of pits and quick-ſands that could not be otherwiſe avoided, as that great miſtakes might be made in paſſing over a plain of this extent, where the horizon is as proper for aſtronomical obſervations as the ſea. The like extends near twenty leagues in length; and, where I paſſed it, was about ſix in breadth: it has many iſlands, one of which is large and covered with dates, which, according to a tradition of the Arabs, ſprung from the ſtones of that fruit, brought thither by an Egyptian army for their food.

Near the eaſtern extremity of this lake is an entire mountain of ſalt, as hard and ſolid as ſtone, and of a reddiſh or purple colour. Yet what is waſhed down from theſe precipices by the dews, attains another

colour, becoming as white as ſnow, and loſing that bitterneſs which is in the parent rock.

Leaving Maggs, one of the leſſer villages of the neighbouring province of Nif-zowah, we proceed near thirty miles through an uncomfortable deſert without either herbage or water, till we arrive within a few miles of El Hammah, one of the frontier towns, where the Tuniſeens have a caſtle and garriſon. At a ſmall diſtance, are ſome remains of its antiquity. It received its name from the hot baths, which are reſorted to from all parts of the kingdom. But theſe are only ſheltered from the weather, by having a miſerable thatched hovel over them; while their baſons, which are about twelve feet ſquare and four deep, have ſtone benches a little below the ſurface of the water, for the bathers to ſit upon. One of them is called the bath of lepers. The water of theſe ſprings forms a rivulet, which, after being conducted in a number of ſmall ſtreams through the gardens, is again united, and directs its courſe towards the lake of Marks; but at a few miles diſtance is loſt in the ſand.

The roving unſettled life of the Arabs, and the perpetual grievances the Moors ſuffer from the Turks, will not permit either them to enjoy that liberty and ſecurity which give birth and encouragement to learning: Hence the knowledge of medicine, of philoſophy and the mathematics, which once flouriſhed among the Arabs, is now ſo loſt, that there are ſcarcely any traces of them remaining.

The children of the Moors and Turks are ſent to ſchool at about ſix years of age, when they are taught to read and write for the value of about a penny a week: inſtead of paper, each boy has a piece of thin ſquare board ſlightly daubed over with whiting; on this he makes his letters, which may be wiped off or renewed at pleaſure. Having made ſome progreſs in the Koran, he is initiated in the ſeveral ceremonies and myſteries of religion. When a boy has diſtin-

guiſhed himſelf in any of theſe branches of learning, he is richly dreſſed, mounted upon a horſe finely capariſoned, and conducted amidſt the huzzas of his ſchool-fellows through the ſtreets; while his friends and relations aſſemble to congratulate his parents, and load him with gifts. After being three or four years at ſchool the boys are put to trades, or enrolled in the army, where moſt of them ſoon forget all they have learned.

While I was at Algiers I endeavoured to become acquainted with thoſe perſons who were moſt diſtinguiſhed for their learning; and though from their natural ſhyneſs to ſtrangers, and contempt of the Chriſtians, it is difficult to cultivate a real friendſhip with them, yet I ſoon found, that their chief aſtronomer, who ſuperintends and regulates the hours of prayers, had not the ſkill to make a ſun-dial: That the whole art of navigation, as practiſed at Algiers and Tunis, conſiſted of nothing more, than what is termed the pricking of a chart, and diſtinguiſhing the eight principal points of the compaſs; and that even chemiſtry, formerly the favourite ſcience of theſe people, is at preſent only applied to the diſtilling a little roſe-water. The phyſicians chiefly ſtudy the Spaniſh edition of Dioſcorides; but the figures of the plants and animals are more conſulted than the deſcriptions. Yet theſe people are naturally ſubtle and ingenious; and nothing but time, application, and encouragement, are wanting to cultivate and improve their faculties.

The Mahometans, being for the moſt part predeſtinarians, pay little regard to phyſic, and generally either leave the diſorder to contend with nature, or make uſe of charms and incantations. They, however, reſort to bagnios in all diſtempers, and there are a few remedies in general uſe. Thus in pleuretic and rheumatic caſes, they make ſeveral punctures on the part affected with a red hot iron, repeating the operation according to the violence of

the diſeaſe, and the ſtrength of the patient. They pour freſh butter almoſt boiling hot into all ſimple gun-ſhot wounds. The prickly pear roaſted in the aſhes is applied hot, for the cure of bruiſes, ſwellings, and inflammations; and a drachm or two of the root of the round birth-wort is an eſtabliſhed remedy for the cholic; ſome of them inoculate for the ſmall-pox, though this practice is not much in repute in this part of Barbary, and they tell a number of ſtories to diſcourage the uſe of it. They have few compound medicines; however they uſe a mixture of myrrh, ſaffron, aloes, and ſyrup of myrtle-berries, which is often found effectual in the cure of the plague.

I have ſometimes been favoured with the ſight of the ancient kalendars, in which the ſun's place, the ſemidiurnal and nocturnal arch, the length of the twilight, with the ſeveral hours of prayer for each day in the month, are calculated to a minute, and beautifully inſerted in proper columns; but theſe are as little conſulted as their ancient mathematical inſtruments, of which they know not the uſe; thus if the cloudineſs of the weather will not permit them to adjuſt their ſmall and large hour-glaſſes to ſome inaccurate meridian lines they have made for that purpoſe, their times of devotion, which ſhould be punctual to a minute, are entirely left to the will and pleaſure of the cryers. For public clocks are not allowed in this country, which is perhaps owing to the great averſion the Mahometans have to bells.

Notwithſtanding the ſkill of their anceſtors in Arithmetic and Algebra, not one in twenty thouſand appears to be at preſent acquainted with the firſt operations in theſe branches of Mathematics; yet the merchants are frequently very dextrous in the addition and ſubſtraction of large ſums by memory; and have alſo a very ſingular method of numeration, by putting their hands into each others ſleeves, and touching one another, with this or that finger, or a particular joint, each denoting a determined ſum or

number. Thus without moving their lips, they conclude bargains of the greateſt value.

Several clans of the Arabs go bare-headed all the year long, as Maſaniſſa did of old, binding their temples only with a narrow fillet, to prevent their hair being troubleſome. But the Moors and Turks in general, with ſome of the richer clans of Arabs, wear upon the crowns of their heads a ſmall cap of ſcarlet woollen cloth, of the manufacture of the country. The turbant is folded round the bottom of theſe caps, and by the faſhion of the folds the ſeveral orders of ſoldiers are diſtinguiſhed, not only from the tradeſmen and citizens, but from one another. The Arabs wear a looſe garment, called a Hyke, which is a piece of cloth of their own manufacture, uſually ſix yards long, and five or ſix feet in breadth; this, which they wrap round them, and gird up with a ſaſh, ſerves them for a complete dreſs in the day, and for a bed and covering by night. Above this they wear a cloak or upper garment called a burnooſe, which is wove in one piece with a kind of hood for the head; it is alſo tight about the neck, and widens below like a cloak; but this is only worn in rainy and very cold weather.

Some of them wear under their hykes a cloſe-bodied frock, or tunic, with or without ſleeves, which, as well as the hykes, is girded about their bodies, eſpecially when they are engaged in any labour or exerciſe, at which time they uſually throw off their hykes and burnooſes, and remain only in their tunics. Of this kind was probably the habit worn by our Saviour, when he is ſaid, "to lay aſide "his garments, and to take a towel and gird him-"ſelf.*" Their girdles are uſually of worſted, wove into a variety of figures, and made to wrap ſeveral times round their bodies. One end being doubled and ſewed along the edges, ſerved for a

* John xiii. 4.

purſe; in this girdle the Turks and Arabs alſo fix their knives and poniards; while the writers diſtinguiſh themſelves by having an ink-horn, the badge of their office, ſuſpended in the like ſituation.

The Turks and Moors wear linen under their tunics; but the Arabs in general wear nothing but woollen. However, in ſome places, it is cuſtomary for the Arab bridegroom and bride to wear each a ſhirt at the celebration of their nuptials; but then they are not to waſh or pull them off, while any part of them is remaining. The ſleeves of thoſe worn by the men, are wide and open, without any folds at the wriſt, while thoſe of the women are made with gauze, and different coloured ribbons, interchangeably ſewn together.

The Bedoweens, who live in tents, are not accuſtomed to wear drawers; though the citizens of both ſexes conſtantly appear in them, eſpecially when they go abroad or receive viſits. The virgins are diſtinguiſhed from thoſe of the matrons in having theirs made of needle work, ſtripped ſilk, or linen: but when the women are at home, or in private, they lay aſide their hykes, and ſometimes their tunics, and inſtead of drawers, bind only a towel about their loins. It is obſervable, that when the Mooriſh women appear in public, they conſtantly fold themſelves ſo cloſe up in their hykes, that very little of their faces can be ſeen: But in the ſummer months, when they retire to their country-ſeats, they walk abroad with leſs caution and reſerve, and upon the approach of a ſtranger only let fall their veils. They all affect to have their hair hang down to the ground, which they collect into one lock, upon the hinder part of the head, binding and plaiting it with ribbons; but where nature has been leſs liberal, they ſupply the defect by adding artificial to the natural locks. The hair being thus adorned, they tie cloſe together above the lock, the ſeveral corners

of a triangular piece of linen, wrought with the needle in a variety of figures. Thoſe of ſuperior fortune wear a ſarmah, as it is called, which is nearly of the ſame ſhape as the other head-dreſs, but is made of thin flexible plates of gold or ſilver cut through and engraved in imitation of lace. A handkerchief of ſilk, gauze, or painted linen bound cloſe about the ſarmah, and negligently falling upon the lock, completes their dreſs.

However, none of theſe ladies think themſelves completely adorned, till they have tinged the hair and the edges of the eye-lids with the powder of lead ore. This operation is performed by dipping a wooden bodkin of the thickneſs of a quill into the powder, and then drawing it under the eye-lids, over the ball of the eye, which communicates to the eye a ſooty colour, that is thought to add a wonderful grace to perſons of all complexions. This practice is of great antiquity; for we find that when Jezebel is ſaid * to have painted her face, the original words are, ſhe adjuſted (or ſet off) her eyes with the powder of lead ore. Indeed this kind of ornament was not only made uſe of by the eaſtern nations, but by the Greeks and Romans.

The Turks and Moors are early riſers, and conſtantly attend the public devotions at break of day. After which each perſon is employed in his proper trade and occupation till ten in the morning, the uſual time of dining; returning again to buſineſs till the afternoon prayers, when all kind of work ceaſes, and the ſhops are ſhut up. The ſupper commonly follows the prayers of ſun-ſet, and then repeating the ſame at the ſetting of the watch, when it begins to be dark, they go to bed immediately after. Some of the graver people, who have no conſtant employ, ſpend the day, either in converſing with one another in the barber's ſhops, in the bazar,

* Kings ix. 30.

or at the coffee-houſe; while a great part of the Turkiſh and Mooriſh youth, with many of the unmarried ſoldiers attend their concubines with wine and muſic into the fields, or make merry at one of the public taverns; which though prohibited by their religion, theſe governments are obliged from the neceſſity of the times to diſpenſe with.

The lives of the Arabs are one continued round of idleneſs or diverſion. When they are not called abroad by any paſtime, they ſpend the day in loitering at home, ſmoaking their pipes, and repoſing themſelves under ſome neighbouring ſhade. They have not the leaſt reliſh for domeſtic pleaſures, and are ſeldom known to converſe with their wives, or play with their children. The Arab places his higheſt ſatisfaction in his horſe, and is ſeldom in high ſpirits, but when riding at full ſpeed, or hunting. The eaſtern nations in general are very dexterous at this exerciſe, and upon one of the medallions of Conſtantine's arch is a beautiful repreſentation of this ſport, as performed at preſent by the Arabs; who, having rouzed the beaſt from his retirement, and purſued it into ſome adjacent plain, endeavour, by frequently overtaking and turning it, to tire and perplex it, and then watching an opportunity, they fix lances in its ſides.

At the hunting of a lion a whole diſtrict is ſummoned to appear, who forming themſelves into a circle, at firſt encloſe a ſpace of three or four miles in compaſs, according to the number of the people, and the nature of the ground. The footmen advance firſt, ruſhing into the thickets with their dogs and lances to rouze their game, while the horſemen keeping a little behind are always ready to ſally on the wild beaſt. They ſtill proceed, contracting the circle, till at laſt they enter cloſe in together, or meet with diverſion. The accidental paſtime upon theſe occaſions is ſometimes extremely diverting; for the various animals within the circle being thus

drove together, they ſeldom fail of having a variety of agreeable chaces after hares, jackals, leopards, hyænas, and other wild beaſts. It is a common obſervation in this country, that the moment the lion is rouzed he will endeavour to ſeize upon the perſon neareſt him, and ſuffer himſelf to be cut to pieces rather than quit his hold.

Hawking is one of the principal diverſions of the Arabs and gentry of the kingdom of Tunis, where the woods afford a beautiful variety of hawks and falcons. Thoſe who delight in fowling, inſtead of ſpringing the game with dogs, ſhade themſelves with a piece of canvaſs ſtretched upon two reeds, and painted with the figure of a leopard. Thus concealed, the fowler walks through the brakes and avenues, looking through ſome holes a little below the top of the ſcreen, to obſerve what paſſes before him. It is remarkable that the partridges, and ſome other birds, on the approach of the canvaſs, covey together, though they were before at a ſmall diſtance from each other; and the woodcock, quail, and other birds that commonly feed in flocks, will, on ſeeing it, ſtand ſtill with a look of aſtoniſhment. Thus the ſportſman has an opportunity of coming near them, when reſting the ſkreen upon the ground, and directing the muzzle of his piece through one of the holes, he ſhoots a whole covey at once. The Arabs have alſo another method of catching partridges; for obſerving that after their being haſtily ſprung two or three times, they become fatigued and languid, they then run in upon them, and knock them down with their zerwatties, which are ſhort ſticks bound round with iron, or inlaid with pewter or braſs. Theſe ſerve thoſe Arabs who are not maſters of a gun for offenſive and defenſive weapons.

With reſpect to the manners and cuſtoms of the Bedoweens, they retain many of thoſe we read of in ſacred and profane hiſtory; for excepting their reli-

gion, they are the ſame people they were two or three thouſand years ago. Upon meeting one another, they ſtill uſe the primitive ſalutation, "Peace be unto you." The inferiors out of deference and reſpect, kiſs the feet, knees, or garments of their ſuperiors: while the children or kinsfolk pay the ſame reſpect to the heads of their parents, and aged relations. In ſaluting each other they lay their right hand upon their breaſt, while thoſe who are more intimately acquainted, or are of an equal age and dignity, mutually kiſs the hand, head or ſhoulder of each other. At the feaſt of their Byram and other great ſolemnities, the wife compliments her huſband by kiſſing his hand.

Here perſons of the higheſt character, like the ancient a ptriarchs, and the heroes of Homer, perform what we ſhould term menial employments. The greateſt prince of theſe countries is not aſhamed to fetch a lamb from his flock and kill it, while the princeſs makes haſte to prepare her fire and kettle, and then dreſſes it. The cuſtom of walking either bare-foot or with ſandals renders the compliment of waſhing the ſtranger's feet ſtill neceſſary. This is done by the maſter of the family, who firſt preſents himſelf, and is always the moſt officious in this act of kindneſs. When his entertainment is prepared, he would think it a ſhame to ſit down with his gueſts; inſtead of which he ſtands all the time, and waits upon them. Yet notwithſtanding this reſpect, thoſe are ſometimes overtaken and pillaged in the morning by the very perſons who have entertained them with ſuch hoſpitality at night.

However, to the honour of the weſtern Moors, they carry on a trade with ſome barbarous nations bordering on the river Niger, without ſeeing the perſons they trade with, or their having once broke through that original charter of commerce, which from time immemorial has been ſettled between them. The method is this; at a certain time of

the year which, if I am not miſtaken, is the winter, they make this journey in a numerous caravan, carrying with them ſtrings of coral, glaſs beads, bracelets of horn, knives, ſciſſars, and the like. On their arriving at the place appointed, which is on a certain day of the moon, they find in the evening ſeveral heaps of gold duſt, at a ſmall diſtance from each other, againſt which, the Moors place ſo many of their trinkets as they judge will be taken for the value. If the Nigritians the next morning approve of the bargain, they take up the trinkets and leave the gold, or elſe make ſome deductions from the gold duſt, &c. Thus to their great honour, they tranſact their exchange, without the leaſt inſtance of perfidiouſneſs or diſhoneſty.

The ancient cuſtom of plighting their troth, by drinking out of each other's hand, is at preſent the only ceremony uſed by the Algerines in their marriages. But the contract is to be firſt agreed upon between the parents, in which mention is made not only of the ſum of money which the bridegroom ſettles on the bride, but of the ſeveral changes of raiment, the quantity of the jewels, and the number of ſlaves with which the bride is to be att nded, when ſhe firſt waits upon her huſband. The parties never ſee each other till the marriage is to be conſummated, when the relations being withdrawn, the bridegroom firſt unveils, and then undreſſes the bride. The huſband may put away his wife when he pleaſes, upon the forfeiture of the fortune he has ſettled upon her; but he cannot afterwards take her again, till after ſhe is married and bedded by another man.

The civility and reſpect paid by the politer nations to the fair, are here conſidered as abſurd infringements of the law of nature, which aſſigns the preeminence to man. For the wives of this country are only conſidered as a ſuperior claſs of ſervants, who are yet to have the greateſt ſhare of toil and buſineſs,

while the lazy huſbands take their repoſe under ſome neighbouring ſhade, and the young men and maidens attend the flock's, the wives are either all day employed at their looms, grinding at the mill, or dreſſing proviſions; and to conclude the day, they ſtill take a pitcher, or a goat's ſkin, and tying their ſucking children to their backs, trudge two or three miles to fetch water. Yet in the midſt of all this buſineſs, neither theſe country ladies, nor thoſe of better faſhion incities, will lay aſide any of their ornaments, neither their noſe-jewels, their bracelets for their arms and legs, or their ear-rings, all of which are very cumberſome; nor will they omit tinging their eyes with lead ore. So prevalent is cuſtom, and ſo zealous are even the ladies in Barbary to appear in the faſhion.

The greateſt part of the mooriſh women would be eſteemed beauties even in England. Their children have the fineſt complexions of any nation whatſoever; but the boys are ſo expoſed to the ſun, that they ſoon attain the ſwarthineſs of the Arabs; however, the girls keeping more at home, preſerve their beauty till they are thirty, when they are uſually paſt child-bearing. One of theſe girls is ſometimes a mother at eleven, and a grandmother at twenty-two, and their lives being uſually as long as thoſe of the Europeans, theſe matrons ſometimes live to ſee their children of many generations.

No nation in the world is ſo ſuperſtitious as the Arabs, or even the Mahometans in general. They hang the figures of an open hand round the necks of their children, and both the Turks and Moors paint it upon their ſhips and houſes as a counter-charm to an evil eye. The people who are grown up always carry about with them ſome paragraph of the Koran, which they place upon their breaſt, or few under their caps, to prevent faſcination and witchcraft, and to ſecure themſelves from ſickneſs and misfortunes. The virtues of theſe charms are ſuppoſed to be ſo

univerſal, that they alſo hang them to the necks of their cattle, their horſes and other beaſts of burthen. It is a prevailing opinion all over this country, that many diſeaſes proceed from ſome offence given to the Jenoune, a ſort of beings placed by the Mahometans between the angles and the devils. Theſe are ſuppoſed to frequent ſhade and fountains, and to aſſume the bodies of worms, toads, and other little animals; which being always in their way, are every moment liable to be moleſted and hurt. When any one is therefore maimed or ſickly, he fancies hat he has injured one of theſe beings, and immediately the women, who are ſkilled in theſe ceremonies, go upon a Wedneſday, with frankincenſe and other perfumes, to ſome neighbouring ſpring, and there ſacrifice a cock or a hen, a ram or an ewe, &c. according to the ſex and quality of the patient, and the nature of the diſeaſe; a male being ſacrificed for the female ſex, and a female for the men.

The Mahometans have a great veneration for their Marabbuts, who are generally perſons of a riged auſtere life, continully employing themſelves, either in counting over their beads, or in meditation and prayer. Their chaplet uſually conſiſts of ninety-nine beads, on touching each of which they either ſay, God be praiſed, God is great, or God forgive me. This ſainthip goes by ſucceſſion, and the ſon, provided he can behave with equal gravity, is entitled to the ſame reverence and eſteem with the father. Some of them pretend to ſee viſions, and converſe with the Deity, whilſt others are ſuppoſed to work miracles. Being with Seedy Muſtafa, the Caliph of the weſtern province, he told me, in the preſence of a number of Arabian Shekhs, who vouched for the fact, that a neighbouring Marabbutt had a ſolid iron bar, which upon command, would give the ſame report, and do as much execution as a piece of cannon; and that once the whole Algerine army, on demanding too exorbitant a tax from the Arabs

under his protection, were put to flight by the miracle. Yet, notwithſtanding the frequency, as they pretended, of the experient, all the merit I urged, of convincing a Chriſtian, and the ſolicitations of the company, the Marabbutt had too much policy to hazard his reputation by putting it to the proof. At Seteef I ſaw a Marabbutt famous for vomiting fire; but though I was at firſt much ſurpriſing at ſeeing his mouth ſuddenly in a blaze, and at the violent agonies he counterfeited at the ſame time, I afterwards plainly perceived that it was all a trick, and that the flames and ſmoke with which he was ſurrounded, aroſe from ſome tow and ſulphur which he contrived to ſet on fire under his burnooſe.

The method of building both in Barbary and the Levant, ſeems to have continued the ſame without any alteration, from the moſt early ages. Their houſes are ſquare buildings with flat roofs, ſurrounding a court, where alone they are ornamented. Indeed, large doors; ſpacious chambers, marble pavements, cloyſtered courts, with fountains ſometimes playing in the midſt, are well adapted to the heat of the climate.

On quitting the ſtreets, which are uſually narrow, with a range of ſhops on each ſide, and entering one of their principal houſes, we firſt paſs through a porch or gateway, with benches on each ſide, where the maſter of the family receives viſits, and diſpatches his buſineſs; few perſons, not even the neareſt relations, having admiſſion any farther, except upon extraordinary occaſions. From hence you paſs into the court, which, lying open to the weather, is, according to the ability of the owner, paved with marble, or ſuch coarſer materials as are proper to carry off the water. When a number of people are to be admitted, as upon the celebration of a marriage, the circumciſion of a child, or other occaſions of the like nature, they are ſeldom received into any of the chambers, but into this court

which is then covered with mats and carpets for their more commodious entertainment; and to ſhelter them from the heat of the weather, a kind of veil, as it may be called, is expanded upon ropes from one ſide of the parapat wall or lattice of the flat roof to the other. To this covering, which may be folded or unfolded at pleaſure, the Pſalmiſt ſeems to allude, in that beautiful expreſſion, Thou ſpreadeſt out the heavens like a curtain.

This court is generally ſurrounded with as many cloyſters, one above another, as the houſe is ſtories high, with either baluſtrade or lattice-work, round thoſe above, to prevent any one's falling down. From the cloyſter and gallery, you are conducted into large ſpacious chambers of the ſame length with the court, but ſeldom or never having a communication with each other; and one of theſe rooms frequently ſerves a whole family, particularly when ſeveral perſons join in the rent of a houſe; whence theſe cities are extremely populous in proportion to their extent.

The moſques are exactly in the form of our churches, only inſtead of ſeats and benches, the floor is only covered with mats. A pulpit is erected near the middle of them, from whence the mufti, or one of the imans, every Friday explains a part of the Koran, and exhorts the people to piety and good works.

At a ſmall diſtance from the cities and villages, is a large ſpot of ground allotted for burying the dead. Each family has a particular part of it walled in like a garden, where the bones of their anceſtors have remained undiſturbed for many generations. In theſe encloſures the graves are all diſtinct and ſeparate, having each a ſtone placed upright both at the head and feet, while the intermediate ſpace is either planted with flowers, boarded round with ſtone, and paved all over with tiles. The graves of the principal perſons are alſo diſtinguiſhed by

ſquare rooms with cupolas built over them, which being conſtantly kept clean, white-waſhed and beautified, they continue to this day an excellent comment upon the expreſſion of our Saviour, where he compares the hypocrites to whited ſepulchres, which appear outwardly beautiful, but are within full of dead men's bones and all uncleanneſs.*

Having thus deſcribed the buildings of the cities, we ſhall take a view of the habitations of the Bedoweens and Kabyles, the former the inhabitants of the plains, and the latter of the mountains. The tents of the Bedoweens are of an oblong figure reſembling the hull of a ſhip turned upſide down, and are covered with a coarſe hair-cloth. They differ in ſize in proportion to the number of perſons who live in them, and are accordingly ſupported, ſome with one pole eight or ten feet high, and others with two or three of the ſame length, while a curtain or carpet placed upon occaſion at each of theſe diviſions, ſeparates the whole into ſeveral apartments, and theſe poles being covered with hooks, the Arabs hang upon them their clothes, ſaddles, baſkets, and accoutrements of war. They take their reſt, by lying upon a mat or carpet without a bed, mattraſs or pillow, and only wrapped up in their hykes. When we find any number of theſe tents together, (and I have ſeen from three to three hundred) they are uſually placed in a circle, and in the night the cattle are incloſed in the area in the middle to ſecure them from the wild beaſts. The deſcription Virgil has given of their manner of living and decamping is as juſtly drawn, as if his obſervations were but lately made.

From the encampments of the Bedoweens we are to proceed to the villages of the Kabyles, which conſiſt of a number of cottages raiſed either with hurdles daubed over with mud, with the materials

* Matth. xxiii. 27.

of ſome ancient ruins, or with ſquare cakes of clay baked in the ſun; while the roofs are covered with ſtraw or turf, ſupported by reeds, or the branches of trees. There is ſeldom more than one room in the largeſt of them, which not only ſerves for a kitchen, dining-room and bed-chamber; but one corner of it is reſerved for their calves, foals and kids.

In theſe huts the women make their blankets called hykes, and the goats hair cloth for their tents, weaving them not with a ſhuttle, but conducting every thread of the woof with their fingers.

We ſhall now proceed to a deſcription of the trade and manufactures of theſe countries in general; one principal branch of which is that of carpets. Theſe are made of coarſer materials, and are not ſo beautifully deſigned as thoſe of Turkey; but being ſofter and cheaper, they are preferred by theſe people to lie upon. Both at Algiers and Tunis are looms for velvet, taffeties, and ſeveral kinds of wrought ſilks. Over all theſe kingdoms is made a coarſe ſort of linen; but that made at Suſa is the fineſt. The greateſt part of theſe manufactures is conſumed at home; but ſome of them are ſo inconſiderable, particularly the ſilk and linen, that the deficiences are frequently made up from Europe. Indeed thoſe parts of Barbary ſend very few of their commodities to market.

The cultivated parts of theſe kingdoms enjoy a very wholeſome air, neither too hot and ſultry in ſummer, nor too ſharp, and cold in winter. For during the ſpace of twelve years in which I attended the factory at Algiers, the thermometer ſunk only twice to the freezing point, and then the whole country was covered with ſnow. The ſeaſons inſenſibly fall into each other; and the extraordinary equability in the temperature of the climate appears from the barometer's ſhewing all the revolutions of

the weather in the ſpace of an inch and a half. In this climate rain is ſeldom known to fall in the ſummer ſeaſon; and in moſt parts of the Sahara, particularly thoſe of Jereed, there is rarely any rain at all. When I was at Tozer in December 1727, we had a ſmall drizzling rain, that laſted two hours, on which ſeveral of the houſes, which, as uſual, were only built of palm branches, and tiles baked in the ſun, fell down by imbibing the moiſture, and had the drops been either larger, or the ſhower of a longer continuance, the whole city would doutleſs have diſſolved and dropt to pieces.

In the other parts, the firſt rains fall in September and October, after which the Arabs break up the ground, and begin to ſow wheat, and plant beans, &c. If the latter rains fall in the middle of April, as they uſually do, the crop is reckoned ſecure; the harveſt following in the latter end of May, or the beginning of June.

The country produces ſeveral kinds of grain beſides all thoſe of Europe, except oats, particularly rice and a white ſort of millet, with ſome ſorts of pulſe unknown in England. The Moors and Arabs ſtill continue to follow the primitive cuſtom of the Eaſt in treading out their corn, which is a quicker but leſs cleanly method than ours: for this being done upon a level piece of ground, only daubed over with cow dung, a great deal of earth and gravel muſt unavoidably be gathered up with the grain: beſides all the ſtraw is broke to pieces. After the grain is trodden out, it is only winnowed, by throwing it into the wind with ſhovels; it is then lodged in ſubterraneous magazines, two or three hundred of which I have ſometimes ſeen together, and the ſmalleſt of them would contain four hundred buſhels.

Proviſions of all kind are ſold extremely cheap. You may have a large piece of bread, a bundle of turnips, or a ſmall baſket of fruit, for the 696th part of a dollar, of 3s. 6d. of our money. Fowls are

frequently bought for three half-pence a piece; a ſheep for 3s. 6d. and a cow and a calf for a guinea. It is happy for theſe people, that one year with another they can have a buſhel of the beſt wheat for fifteen or eighteen pence; for the inhabitants of theſe countries, as well as the eaſtern nations in general, are great eaters of bread; three perſons in four living entrely upon it, or upon ſuch compoſitions as are made of wheat and barley flour.

In cities and villages, the bread is uſually leavened and baked in public ovens; but among the Bedoweens, the dough is no ſooner kneaded than it is made into thin cakes, which are either immediately baked upon the coals, or fryed in a pan with butter.

All the fruits of Europe, beſides thoſe found in Egypt, are produced here, except the hazel-nut, the filbert, the gooſeberry and currant tree. But their gardens are laid out without method or deſign, and are a confuſed medley of trees, with beds of cabbages, turnips, beans, and ſometimes of wheat and barley diſperſed among them. Fine walks and parterres they would conſider as the loſs of ſo much ſoil; and the ſtudy of new improvements they would regard as ſo many deviations from the practiſe of their anceſtors, which they follow with the greateſt reverence.

Lead and iron are the only metals diſcovered in theſe countries. The latter is white and good, though in no great quantity; it being dug and forged by the Kabyles in the mountainous diſtrict of Boujeiah; and brought in ſhort bars to the market of Algiers. It will not be improper to relate here the ſtory the people tell of the plough-ſhares of Mahomet Bey of Tunis. This perſon had the misfortune to be dethroned by his ſubjects; but having the reputation of being acquainted with the philoſopher's ſtone, Ibrahim Hojiah, dey of Algiers, engaged to reſtore him to his former dignity, upon promiſe of being let

into the ſecret. The affair was accordingly agreed upon, and Mahomet was reſtored; when, to fulfil his promiſe, he ſent the dey of Algiers with great pomp and ceremony a number of mattocks and plough-ſhares; thus emblematically inſtructing him, that the wealth of his kingdom was to ariſe from a diligent attendance upon agriculture and huſbandry; and that the only philoſopher's ſtone he could acquaint him with was the art of converting a good crop into gold.

The beaſts of burthen in this country are camels, a few dromedaries; horſes, which of late years have much degenerated in this country; aſſes, mules, and a creature called the kumrah, a little ſerviceable beaſt of burthen begot between an aſs and a cow. That which I ſaw was ſingle hoofed like the aſs, but different from it in every other reſpect, having a ſleeker ſkin, and the tail and head, though without horns, reſembling the dam's.

The black cattle are ſmall, ſlender, and afford but little milk. Abdy Baſſa the late dey of Algiers, and all his miniſters, were greatly ſurpriſed, when admiral Cavendiſh a few years ago told him, that he had a Hampſhire cow aboard the Canterbury, then in the road of Algiers, that gave a gallon of milk a day, which is as much as half a dozen of the beſt Barbary cows could yield in the ſame time; beſides the Barbary cattle always loſe their calves and their milk together.

The ſheep and goats alſo help to ſupply the dairies, the cheeſe being chiefly made of their milk. Inſtead of rennet, they in ſummer make uſe of the flowers of the great-headed thiſtle, or wild artichoak, to turn the milk; putting the curds thus made into ſmall baſkets of ruſhes or palmetta, and afterwards binding and preſſing them. Their cheeſes are uſually of the ſhape and ſize of a penny loaf. Their butter is neither of ſuch ſubſtance, or of ſo rich a taſte as ours: their only method of making it is by putting their cream into a goat ſkin, which being ſuſpended from

one ſide of the tent to the other, and preſſed to and fro in one uniform direction, ſoon occaſions the ſeparation of the butter from the whey.

The ſheep here are of two ſorts; one of them common all over the Levant, as well as in the kingdom of Tunis, is diſtinguiſhed by its having a large broad tail, which conſiſts of hard ſolid fat, not inferior to marrow; but the fleſh of this ſheep generally taſtes of the wool, and has not the tender fibres of ſmaller tailed ſheep. Thoſe of the other ſpecies are nearly as tall as our fallow deer, and, excepting the head, are not much different in ſhape; but their fleſh is dry, and their fleeces as courſe and hairy as the goats.

Several of the Arabian tribes, that can bring into the fields only three or four hundred horſes, have more than as many thouſand camels, and triple again that number of black cattle and ſheep. The Arabs ſeldom kill any of their flocks; for they live chiefly upon the milk and butter, or upon what they get in exchange for the wool. The number of cattle likewiſe brought to the neigbouring towns and villages is alſo very conſiderable, when compared with the yearly breed; ſo that the ſtock of cattle is continually increaſing.

Of the cattle not naturally tame, are a kind of wild cows, which are remarkable for having a rounder turn of body, a flatter face, with horns bending more towards each other than the tame kind These are nearly of the ſize and colour of the red deer. The young calves of this ſpecies quickly grow tame, and herd with other cattle. The Lerwee, the moſt timorous ſpecies of the goat kind, is ſo fearful, that when perſued, it will precipitate itſelf down rocks and precipices. It is of the ſize of an heifer; but the body is more rounded, with a tuft of ſhagged hair on the knees, and neck; it is of the colour of the red deer, but the horns, which are above a foot long, are wrinkled and turned back like the goats. There

are alſo ſeveral ſpecies of the antelope, and deer kind.

Among the ravenous beaſts are the lion and the panther; but the tyger is not a native of this part of Barbary. Some authors in their deſcriptions of this country pretend that the women may be familiar with the lion; and that upon taking a ſtick and calling him tahanne or cuckold, and ſuch like names, he will immediately fly from the flocks they are attending; this may poſſibly happen when the lion is ſatiated with food; for the Arabs ſay, they loſe their fierceneſs, ſo that a woman may then ſeize their prey, and reſcue it out of their jaws. Theſe inſtances are however rare, it oftener happening that they devour women as well as men, for want of other food. Fire is what they are moſt afraid of, and yet notwithſtanding all the precautions of the Arabs in this reſpect, together with the barking of their dogs all the night long, theſe ravenous beaſts frequently outbraving theſe terrors, will leap into the midſt of the circle incloſed by the tents, and bring out alive with them a ſheep or a goat. If theſe ravages are repeated, the Arab, obſerving where they enter, dig a pit, and covering it over ſlightly with reeds, or ſmall branches of trees, frequently catch them, and feed on their fleſh, which is much eſteemed, it having the taſte of veal.

After the lion and panther the dubbah is the fierceſt of the wild beaſts of Barbary. It is of the ſize of a wolf, but has a flatter body; it naturally limps upon its hinder right leg, yet it is tolerably ſwift. Its neck is ſo ſtiff that in looking behind, or ſnatching obliquely at any object, it is obliged to move its whole body. It is of a reddiſh buff, or dun colour, with ſome tranſverſe ſtreaks of a dark brown, it has a mane near a ſpan long, and the feet, which are well armed with claws, ſerve to dig up the roots of plants, and ſometimes the graves of the dead.

The Faadh is ſpotted like the leopard; but the ſkin is coarſer and of a deeper colour, and the animal is not of ſo fierce a nature. The Arabs imagine it begot by a lion and a leopardeſs. There are alſo two other animals marked like the leopard, but their ſpots are generally of a darker colour, and the fur ſomewhat longer and ſofter: one of the cat kind, is about a third leſs than a full-grown leopard, that may be taken for a ſpecies of the lynx; the other has a ſmall pointed head, with the teeth, feet, and ſome other parts, reſembling thoſe of the weeſel; the body which is only about a foot long, is round and ſlender, with a regular ſucceſſion of black and white ringlets upon the tail.

The jackall, and an animal called the black-ear'd cat, and both ſuppoſed to find out prey for the lion, and are therefore each called the lion's provider; though it may be much doubted, whether there be any ſuch friendly intercourſe between two ſuch different animals. In the night-time, indeed, theſe, with other kinds, are prowling in ſearch of prey, and in the morning they have often been ſeen gnawing ſuch carcaſſes as the lion is ſuppoſed to have fed upon the night before. This, and the promiſcuous noiſe I have frequently heard the jackall at leaſt make with the lion, are the only circumſtances I am acquainted with in favour of this opinion. The lion is ſuppoſed to feed chiefly on the wild boar; but that animal ſometimes defends itſelf with ſuch courage, that the carcaſſes of both have been found lying dead together, covered with blood, and dreadfully mangled.

Beſides theſe, and ſome other creatures not common in other places; there are in Barbary bears, apes, hares, rabbits, ferrets, weeſels, moles, porcupines, and foxes; cameleons, and ſeveral kinds of lizards.

Of the ſerpent kind, the moſt remarkable is the thaibanne, ſome of which I have been informed are

three or four yards long, and I have ſeen ſome purſes made of their ſkins, which were four inches or more in diameter. The zurreike, which, as well as the former, is a ſerpent of the Sahara, is about fifteen inches long; it is ſlender, and remarkable for darting itſelf along with great ſwiftneſs; but the moſt malignant of this tribe is the leffah, which appears to be the burning dipſas of the ancients, and is ſeldom above a foot long.

Among the birds are eagles and ſeveral kinds of hawks; the crow of the deſert, and the ſhagarag, which is of the ſize and ſhape of the jay, though it has a ſmaller bill and ſhorter legs; the body is browniſh: the head, neck and belly, are of a light green, and on the wings and tail are rings of a deep blue. The houbara is as large as a capon, and is of a light dun colour, marked all over with little ſtreaks of brown. The wings are black, with a white ſpot in the middle, and the feathers of the neck are remarkable for their length, and for being erected when it is attacked or provoked; the bill is flat like the ſtarling's, and near an inch and a half long. The rhaad is of two ſpecies; the ſmaller is of the ſize of an ordinary pullet; but the larger is almoſt as big as a capon, and alſo differs from the leſſer, in having a black head, with a tuft of dark blue feathers immediately below it. The belly of them both are white; the back and the wings are of a buff colour, ſpotted with brown; but the tail is lighter, and marked all along with black tranſverſe ſtreaks. The kitawiah frequents the moſt barren, as the rhaad does the moſt fertile parts of theſe countries. It reſembles a dove in its ſize and ſhape, and has ſhort feathered feet; but the body is of a livid colour, ſpotted with black; the belly is blackiſh, and upon the throat is the figure of a half-moon of a beautiful yellow; the tip of each feather in the tail has a white ſpot upon it, and the middle one is long and pointed. The fleſh, both of this bird and the rhaad, is of an

agreeable taſte, and eaſy of digeſtion. There are here alſo partridges, quails, woodcocks, and ſeveral other wild-fowls.

Among the ſmaller birds is the green thruſh, which is not inferior to the American birds in the richneſs of its plumage. The head, neck, and back, are of a light green: the breaſt white and ſpotted; the wings of a lark colour; the rump of a beautiful yellow, and the extremity of the tail and wings are tipped with the ſame colour. The bird appears only in the ſummer months.

Among the ſmall thick-billed birds, is the Capſa ſparrow, which is of the ſize of the common houſe-ſparrow; it is of a lark colour; but the breaſt is ſomewhat lighter, and ſhines like that of a pigeon. This bird is remarkable for the ſweetneſs of its note which infinitely exceeds that of the Canary-bird, or nightingale: But it is of ſo delicate a nature, as immediately to languiſh and pine away on its being removed into a different climate. Here are alſo ſeveral kinds of water-fowl, beſides thoſe common in England.

The inſects are very numerous; among theſe there is a curious ſpecies of the butterfly, which is near four inches from the tip of one wing to that of the other, and all over beautifully ſtreaked with murrey and yellow, except the edges of the lower wings, which being indented, and ending in a narrow ſtrip or lappet of an inch long, are elegantly bordered with yellow, and near the tail is a ſpot of carnation. There are here adderbolts three inches and a half in length, and locuſts that are three inches long.

THE

NATURAL HISTORY

OF

NORWAY,

BY

ERICH PONTOPPIDON,

Biſhop of Bergen, and Member of the Royal Academy of Sciences at Copenhagen.

Containing an account of the climate, vegetables, &c. with a deſcription of the perſons, dreſs, and manners of the inhabitants.

THE climate of Norway is much more various than in moſt other European countries, it extending 300 Norway miles* from Cape Lindeſnaes in the ſouth, to the north Cape on the borders of Ruſſia. In the ſummer nights the horizon, when unclouded, is ſo clear and luminous, that at midnight one may read, write, and do all kinds of work as in the day, and in the extremity of this country towards the iſlands of Finmark, the ſun is continually in view in the midſt of ſummer, and is obſerved to

* The common miles of Norway are computed to be about one fourth larger than a German mile, or nearly equal to five or ſix Engliſh miles.

circulate day and night round the north pole, contracting its orbit, and then gradually enlarging it, till at length it leaves the horizon. On the other hand, in the depth of winter the ſun is inviſible for ſome weeks; all the light perceived at noon being a faint glimmering of about an hour and a half's continuance; which, as the ſun never appears above the horizon, chiefly proceeds from the reflection of the rays on the higheſt mountains, whoſe ſummits are ſeen more clearly than any other objects; but the wiſe and bountiful Creator has granted the inhabitants all poſſible aſſiſtance; for beſides the moon-ſhine, which by reflexion from the mountains is exceeding bright in the valleys, the people receive conſiderable relief from the Aurora Borealis, or northern lights, which afford them all the light neceſſary to their ordinary labours.

On the eaſt ſide of Norway, the cold of winter generally ſets in about the middle of October, and laſts till the middle of April. The waters are congealed to a thick ice, and the mountains and valleys covered with ſnow. However, this is of ſuch importance to the welfare of the country, that in a mild winter, the peaſants who live among the mountains, are conſiderable ſufferers; for without this ſevere froſt and ſnow, they can neither convey the timber they have felled to the rivers, nor carry their corn, butter, furs, and other commodities, in their ſledges, to the market towns, and after the ſale of them carry back the neceſſaries they are there ſupplied with. For the largeſt rivers, with their roaring cataracts, are arreſted in their courſe by the froſt, and the very ſpittle is no ſooner out of the mouth, than it is congealed, and rolls along the ground like hail. But the wiſe Creator has given the inhabitants of this cold climate a greater variety of preſervatives againſt the weather, than moſt countries afford. Extenſive foreſts ſupply them with plenty of timber for building, and for fuel: the wool of the ſheep,

and the furs and ſkins of wild beaſts, furniſh them with warm lining for their clothes, and covering for their beds: innumerable flights of wild fowl ſupply them with down and feathers: the mountains themſelves ſerve them for fences againſt the north and eaſt winds, and their caverns affords them ſhelter.

But while the winter rages thus in the eaſt of Norway, the lakes and bays on the weſt ſide are kept open by the warm exhalations of the ocean, though lying in a direct line with theſe frozen eaſtern parts; and the froſts are ſeldom known to laſt above a fortnight or three weeks. Even in the centre of Germany which is two hundred leagues nearer the line, the winters are generally more ſevere, and the froſts ſharper than in the dioceſe of Bergen, for here the inhabitants often wonder to read in the public papers of froſt and ſnow in Poland and Germany, when they feel no ſuch weather. The harbours of Amſterdam, Hamburgh, Copenhagen, and Lubeck are frozen ten times oftener than ours; for with us this ſeldom happens above two or three times in a whole century. Thus our winter at Bergen is ſo moderate that the ſeas are always open to the fiſhermen and mariners, and here the north ſea continues navigable during the whole winter as far as the 80th or 82d degree.

In the ſummer months the weather is not only warm but very hot. Theſe violent heats, which are, however, of ſhort duration, may be partly derived from the valleys incloſed within high mountains, where the reverberation of the rays of the ſun on all ſides heat the air; and as there is almoſt no night, neither the atmoſphere nor the mountains have time to cool. Indeed there cannot be a more deciſive proof of the ſummer's heat in Norway, than that ſeveral vegetables, (and particularly barley) grow up and ripen within ſix weeks or two months.

The air is pure and ſalubrious, eſpecially in the middle of the country about the mountains, where the inhabitants know little of ſickneſs. Phyſicians are only to be found in the chief towns, where they are eſtabliſhed and have a ſalary paid by the public; but have generally very little employment. However, Bergen and all the eaſtern coaſt, is ſo ſubject to frequent rains, that the women, when they go abroad, in all weathers wear a woollen or ſilken black veil over their heads, while the men ſecure themſelves by wearing rain-hats, made like umbrellas.

Norway contains a vaſt number of mountains, ſome of which extend themſelves in a long chain from north to ſouth, while others are ſcattered about and ſurrounded by a level country. The chain already mentioned is ſaid to equal at leaſt the Alps in height; and abounds with frightful caverns of an amazing extent. Hearing at the parſonage of Oerſkoug, that from the ſide of a neighbouring mountain called Limer iſſued a ſtream, over which was a cavern; I reſolved to take a view of it, and furniſhed myſelf with a tinder box, candles, a lanthorn, and a long line to ſerve me as a clue to find the way out. The aſcent to it being extremely ſteep, we were obliged to climb with our hands as well as feet, and ſometimes were hard put to it to clear our way through the buſhes. After getting through the thicket which almoſt hides the mouth of the cavern, I beheld a vaulted paſſage of pure marble without the leaſt flaw, but with ſeveral angles and protuberances ſo bright as to reſemble a paſte moulded into ſmooth globular forms. The paſſage continues about a hundred paces in a ſtraight direction; then winds off to the right with aſcents and deſcents; in ſome places growing narrower, and in others widening to double its former breadth, which was about four or five ells: thus two perſons might go abreaſt, only we were now and then obliged to ſtoop and even

creep, when we felt a damp vapour like that of a vault for the dead, which prevented my going ſo far as I intended. Another thing remarkable was the terrible roaring of the waters under us, the courſe of which was what moſt excited my wonder, as over it lies a pavement of ſmooth ſtone, inclining a little on each ſide, but flat in the middle, and not above three fingers thick, with ſome crevices through which the water may be ſeen.

The inhabitants of a mountainous country may be ſaid to labour under more inconveniencies than others. Thus the arable ground is here but little in compariſon with the waſtes and deſerts, which obliges the inhabitants to procure half their ſubſiſtence from the ſea: the villages are ſmall, and the houſes ſcattered among the valleys: but in ſome places the peaſants houſes ſtand ſo high, and on the edge of ſteep precipices, that ladders are fixed to climb up to them, ſo that when a clergyman is ſent for, who is unpractiſed in the road, he riſks his life in aſcending them, eſpecially in winter, when the ways are ſlippery. In ſuch places the bodies of the dead muſt be let down with ropes, or be brought on men's backs before they are laid in a coffin, and, at ſome diſtance from Bergen, the mail muſt likewiſe in winter be drawn over the ſteepeſt mountains.

One of the principal inconveniences, eſpecially to travellers, ariſes from the roads; for they cannot without terror paſs ſeveral places, even in the king's road, which extends over the ſides of ſteep and craggy mountains; on ways that are either ſhored up, or ſuſpended by iron bolts fixed in the mountains, and though not above the breadth of a foot path, have no rails on the ſide. If two travellers were to meet there in the night, and not to ſee each other ſoon enough to ſtop where the road will ſuffer them to paſs, it appears to me, as it does to others whom I have aſked, that they muſt ſtop ſhort, without being able to paſs by each other, or to find

a turning for their horſes, or even to alight. The only reſource I can imagine in this difficuity is, that one muſt endeavour to cling to ſome cliff of this ſteep mountain, or if help be at hand, be drawn up by a rope, and then throw his horſe headlong down a tremendous precipice in order to make room for the other traveller to paſs.

Another evil reſulting from the mountains, is the ſhelter they afford in their caverns and clefts to the wild beaſts, which render it difficult to extirpate them. It is not eaſy to deſcribe the havock made by the lynxes, foxes, bears, and eſpecially wolves, among the cattle, goats, hares, and other uſeful animals.

Another evil is that the cows, ſheep, and goats belonging to the peaſants often fall down the precipices and are deſtroyed. Sometimes they make a falſe ſtep into a projection called a mountain hammer, where they can neither aſcend nor deſcend: on this occaſion a peaſant cheerfully ventures his life for a ſheep or a goat; and deſcending from the top of a mountain by a rope of ſome hundred fathoms in length, he flings his body on a croſs ſtick till he can ſet his foot on the place where his goat is; when he faſtens it to the rope to be drawn up along with himſelf. But the moſt amazing circumſtance is, he runs this riſk with the help of only a ſingle perſon, who holds the end of the rope, or faſtens it to a ſtone, if there be one at hand. There are inſtances of the aſſiſtant himſelf having been dragged down, and ſacrificing his life from fidelity to his friend, on which both have periſhed. On theſe melancholy accidents, when man or beaſt falls ſome hundred fathoms down the precipices, it is obſerved that the air preſſes with ſuch force againſt their bodies thus falling, that they are not only deprived of life long before they reach the ground, but their bellies burſt, and their entrails guſh out; which is plainly the caſe when they fall into deep water.

On the other hand, a great chain of theſe mountains ſerve as a barrier between Norway and Sweden; and are excellent natural fortreſſes for the defence of thoſe ſtates. Beſides, theſe mountains exhibit the moſt delightful proſpects: nature has here been moſt profuſely favourable in adding greater beauties to the ſituation of cottages and farm-houſes, than can be enjoyed by royal palaces in other countries, though aſſiſted with all the varieties of groves, terraces, canals, and caſcades. A predeceſſor of mine is ſaid to have given the name of the northern Italy to the diſtrict of Waas, which lies ſome leagues to the eaſtward of Bergen; and certainly there cannot be a more inchanting proſpect. All the buildings in it are the church, the parſonage, and a few farm-houſes ſcattered on different eminences. The beauty of the place is much heightened by two uniform mountains gradually riſing to a vaſt height, betwixt which runs a valley near half a league in breadth, and a river which ſometimes precipitates itſelf down the rocks in foaming cataracts, and at others ſpreads itſelf into ſmall lakes. On both ſides it is bordered with the fineſt meadows intermingled with little thickets, and by the eaſy declivities of the mountains covered with fruitful fields and farm-houſes ſtanding above each other in a ſucceſſion of natural terraces. Between theſe a ſtately foreſt preſents itſelf in view, and beyond that, ſummits of mountains covered with perpetual ſnow, and ſtill beyond theſe ten or twelve ſtreams iſſuing from the ſnow mountain, from an agreeeble contraſt in their meanders along the blooming ſides of the hill, till they loſe themſelves in the river beneath.

From the many ſprings flowing from the mountains, and the vaſt maſſes of ſnow accumulated on their ſummits, whence in ſummer they gently diſſolve, are formed many conſiderable rivers, the largeſt of which is the Glamen or Glommen. But none of them

are navigable far up the country, the paſſage being every where interrupted by rocks and cataracts. The bridges over them are no where, that I remember, walled; but merely formed of timber caſes filled with ſtones, which ſerve for the piers, on which the timbers are laid. The largeſt bridge of this kind is a thouſand paces in length, and has forty-three ſtone caſes. In many places, where the narrowneſs and rapidity of the current will not admit of ſinking ſtone caſes, thick maſts are laid on each ſide on the ſhore, with the thickeſt end faſtened to the rocks; one maſt being thus laid in the water, another is placed upon it, reaching a fathom beyond it, and then a third or fourth, in the like manner, to the middle of the ſtream, where it is joined by other connected maſts from the oppoſite ſide. Thus in paſſing over the bridge, eſpecially in the middle, it ſeems to ſwing, which to thoſe who are not uſed to theſe bridges, appears ſo dangerous, that they alight from their horſes, till they imagine themſelves ſafe.

Within the bowls of ſome of the mountains are the moſt beautiful kinds of marble, ſome white, others veined, and others variegated with a variety of colours: there is here alſo blue marble with white veins, green marble with greyiſh veins, and black marble ſpotted with white. The mountains alſo contain that ſurprizing ſubſtance called the magnet or loadſtone, in ſuch quantities that ſome tons of it have been exported. They likewiſe yield the amianthus or aſbeſtos of which incombuſtible linen or paper have been made.

Having heard of ſome wood petrified by a certain ſpring I wrote for ſome ſamples, and a large parcel of it was ſent. At firſt I thought it reſembled hazel that had lain a long time in the water; but upon a narrower inſpection, and drawing out ſome of the annually exported, chiefly in bars, and the reſt caſt into cannon, ſtoves, kettles, &c. Here are alſo

filaments, I found it to be amianthus, much finer than the Greenland ſtone flax, which the Rev. Mr. Egede ſays, is uſed there as wicks in the lamps, without being in the leaſt waſted, while ſupplied with oil or fat. This amianthus, from the ſoftneſs and fineneſs of its fibres, deſerves to be called ſtone-ſilk, rather than ſtone-flax: I alſo made a wick for a lamp of it, and it was not conſumed; but its light being much dimmer than that produced by cotton, I laid it aſide. I have alſo in my poſſeſſion a piece of paper of this aſbeſtos, which when thrown into a fierce fire is not in the leaſt waſted; but what was written on it totally diſappears.

The manner of preparing this ſtone-ſilk or ſtone-flax, is this: after its being ſoftened in water, it is beaten with a moderate force, till the fibres, or long threads ſeparate from each other; afterwards they are carefully and repeatedly waſhed till clear of all terrene particles; then the flax is dried in a ſieve: all that remains now is to ſpin theſe fine filaments, wherein great care is required; beſides which the fingers muſt be ſoftened with oil, that the thread may be the more ſupple and pliant.

It is remarkable that though this country thus abounds in ſtones, no flints have been yet found there, ſo that thoſe for fire arms are imported from Denmark or Germany: but though there are no flints, there are amethiſts, garnets, chalcedonies, agate, jaſper, and cryſtals.

This country formerly produced gold; but the expence of working the mines, and ſeparating the gold from the ore being greater than the profit, they have been neglected. There are, however, ſilver mines of great value, which give employment to ſeveral thouſand perſons. Thoſe of copper are likewiſe extremely rich, and employ vaſt numbers. Iron is alſo one of the moſt profitable products of Norway, ſeveral hundred thouſand quintals being

ſome lead mines; but none of either tin or quick-ſilver.

The country produces wheat, rye, barley, white, grey, and green peas; vetches, uſed as provender for horſes; hops, flax, and hemp; many kinds of roots and greens for the kitchen, with a conſiderable number of hardy flowers. In Norway, as well as in Denmark, are ſeveral kinds of cherries, of which the peaſants fell great quantities dried: there are alſo many ſorts of wholeſome and well taſted berries, as red and white currants, ſun-berries, raſberries; red and white gooſberries, barberries, bilberries, cranberries, ſtrawberries, blackberries, and many other kinds. Several ſorts of plums attain to a tolerable ripeneſs, which can very ſeldom be ſaid of peaches, apricots, or grapes. However, apples and pears of ſeveral kinds are found all over the country; but the greateſt part of theſe are ſummer fruits, which ripen early; for the winter fruit ſeldom comes to perfection, unleſs the ſummer proves hotter, and the winter ſets in later than uſual.

But though with reſpect to fruit trees Norway muſt be acknowledged inferior to moſt countries of Europe, yet this deficiency is liberally compenſated by the bleſſings of the inexhauſtible foreſts; ſo that in moſt provinces immenſe ſums are received from foreigners for maſts, beams, planks, boards, &c. not to mention the home conſumption for houſes built entirely of beams of wood, ſhips, bridges, and an infinite number of foundries, which require an immenſe quantity of charcoal, in the fuſion of metals, beſides the demands for fuel and other domeſtic uſes; to which muſt be added, that in many places the woods are felled only to clear the ground and be burnt, the aſhes ſerving for manure.

Among the animals, we ſhall begin with the horſes, which are better for riding than drawing; their walk is eaſy, they are full of ſpirit, and are

very ſure footed ; when they mount or deſcend a ſteep cliff, on ſtones like ſteps, they firſt tread gently with one foot, to try if the ſtone they touch be faſt, and in this they muſt be left to themſelves, or the beſt rider will run the riſk of his neck ; but when they are to go down a very ſteep and ſlippery place, they, in a ſurpriſing manner, draw their hind-legs together under them, and ſlide down. They ſhew a great deal of courage in fighting with the wolves and bears, which they are often obliged to do, for when the horſe perceives any of them near him, and has a mare or gelding with him, he places them behind him ; attacks his antagoniſt by ſtriking at him with his fore-legs, and uſually comes of conqueror.

The Norway cows are generally of a yellow colour, as are alſo the horſes ; they are ſmall ; but their fleſh is fine grained, juicy, and well taſted.

The ſheep here are ſmall, and reſemble thoſe of Denmark. The goats, in many places, run wild, winter and ſummer in the fields, till they are ten or twelve years old ; and when the peaſant who owns them, is to catch them, he muſt either do it by ſome ſnare, or ſhoot them. They are ſo bold, that if a wolf approaches them, they ſtay to receive him, and if they have dogs with them, they will reſiſt a whole herd. They frequently attack the ſnakes, and when they are bit by them, not only kill their antagoniſts but eat them, after which they are never known to die of the bite, though they are ill for ſeveral days. The owner warms their own milk, and waſhes the ſore with it.

Near Roſtad, is a flat and naked field, on which no vegetable will grow. The ſoil is almoſt white, with grey ſtripes, and has ſomewhat of ſo peculiarly poiſonous a nature, that though all other animals may ſafely paſs over it, a goat or a kid no ſooner ſets its foot upon it, than it drops down, ſtretches out its legs, its tongue hangs out of its mouth, and it expires if it has not inſtant help.

There are few hogs in Norway; and not many of the common deer; but the hares, which in the cold ſeaſon, change from brown or grey to a ſnow white, are very cheap in winter. Here are alſo in ſome parts of this country elks; but they are not numerous. The rein-deer, however, run wild in herds, and are ſhot for food by the inhabitants. Theſe animals conſtitute the greateſt, and almoſt the only riches of the Finlaplanders, who live upon their milk, the cheeſe they make of it, and on their fleſh: they make their clothing, tents, and bed covering of their ſkins; and of the tendons they make their ſewing thread. In Finmark, there are vaſt numbers of them both wild and tame, and many a man has there from ſix or eight hundred to a thouſand of theſe uſeful creatures which never come under cover; they follow him wherever he is pleaſed to ramble, and when they are put to a ſledge, tranſport his goods, from one place to another. They provide for themſelves, and live chiefly on moſs, and on the buds and leaves of trees. They ſupport themſelves on very little nouriſhment, and are neat, clean, and entertaining creatures.

It is remarkable, that when the rein-deer ſheds his horns, and others riſe in their ſtead, they appear at firſt covered with a ſkin; and till they are of a finger's length, are ſo ſoft, that they may be cut with a knife like a ſauſage, and are delicate eating even raw; therefore the huntſmen, when far out in the country, and pinched for want of food, eat them, and find that they ſatisfy both their hunger and thirſt. When the horn grows bigger, there breeds within the ſkin a worm which eats away the root. The rein-deer has over his eye-lids a kind of ſkin, through which he peeps, when otherwiſe, in the hard ſnows, he would be obliged to ſhut his eyes entirely: a ſingular inſtance of the omniſcience and benevolence of the great Creator, in providing for

the wants of each creature, according to its deſtined manner of living.

The hurtful beaſts are the bears and wolves already mentioned; the lynx; vaſt numbers of white, red and black foxes; and the glutton, a creature which few other countries know any otherwiſe than by report. This animal receives its name from its voracious appetite; it in ſize and ſhape has ſome reſemblance to a long bodied dog, with thick legs, ſharp claws and teeth; his colour is black, variegated with brown and yellowiſh ſtreaks. He has the boldneſs to attack every beaſt he can poſſibly conquer, and if he finds a carcaſe ſix times as big as himſelf, he does not leave off eating as long as there is a mouthful left: when thus gorged he preſſes and ſqueezes himſelf between two trees that ſtand near together; and thus empties himſelf of what he has not time to digeſt. As his ſkin ſhines like damaſk, and is covered with ſoft hair, it is very precious; it is therefore well worth the huntſman's while to kill him without wounding the ſkin, which is done by ſhooting him with a bow, and blunt arrows.

The marten is alſo hunted on account of its ſkin, as is likewiſe the ſquirrel and the ermine, both of which are therefore ſhot with blunt arrows. I am in doubt whether the ermine be different in kind from the Daniſh weaſel: its valuable ſkin is of a beautiful white, and it has a black ſpot on the tail. The ermines run after mice like cats, and drag away what they catch, particularly eggs, which are their niceſt delicacy. Here are alſo caſtors, badgers, otters and hedgehogs.

Among the mice, ſome are thought poiſonous, and others are remarkable for their being white, and their having red eyes. But the moſt pernicious vermin is a little animal, called the læmus or lemming, which is between the ſize of a rat and a mouſe; the tail is ſhort, and turned up at the end, and the legs are alſo ſo ſhort that they ſcarce keep the belly from

the ground. They have very ſoft hair, and are of different colours; particularly black, with yellow and brown in ſtreaks, and ſome in ſpots. About once or twice in every twenty years, they aſſemble from their ſecret abodes in prodigious numbers, like the meſſengers of heaven to puniſh their neighbouring inhabitants. They proceed from Kolens rock, which divides the Nordland manor from Sweden, and is held to be their peculiar and native place, marching in vaſt multitudes through Nordland and Finmark to the weſtern ocean; and other bodies of them through Swediſh Lapmarck to the Sinus Bothnicus, devouring all the graſs and vegetables in their way. They do this in a direct line, and going ſtraight forwards proceed into the rivers or the ſea. Thus if they meet with a boat on any freſh water river, they run in at one end or ſide, and out again at the other, in order to keep their courſe. They carry their young with them on their backs, or in their mouths; and if they meet with peaſants who come to oppoſe them, they will ſtand undaunted, and bark at them like dogs. This evil is, however, of no long duration; for on entering the ſea, they ſwim as long as they are able, and then are drowned. If any are ſtopped in their courſe, ſo that they cannot reach the ſea, they are killed by the froſts of winter, and if any eſcape, moſt of them die as ſoon as they eat the new graſs.

As to the reptiles there are neither land ſnakes nor toads beyond the temperate zone, and even thoſe ſnakes on the extremities of the temperate climate, are leſs poiſonous than in more ſouthern countries: lizards are here of various colours, as brown, green, and ſtriped. Thoſe that are green are found in the fields, and the others in the cracks and holes of rocks.

Among the fowls are moſt of thoſe ſeen in the reſt of Europe, and ſome that ſeem peculiar to this country. Of the former are cocks and hens, turkeys,

peacocks, tame and wild geeſe, ducks, and pigeons; nightingales, larks, quails, partridges, ſtarlings, wrens, magpies, water-wagtails, eagles, faulcons, hawks, ravens, cormorants, ſtorks, herons, gulls, owls, bats, and many others: among thoſe that are in a manner peculiar to this country is the francolin an excellent land bird, which ſerves the Norwegians inſtead of the pheaſant, its fleſh being white, firm, and of a delicious taſte. The black cap is almoſt as ſmall as the wren; the body is black and yellow, it is white under the belly, and the top of the head is black. Theſe birds keep near the houſes, and are ſuch lovers of meat, that the farmers can hardly keep them from it, and therefore catch them like mice in a trap.

In ſhort, there are here ſuch incredible numbers of ſea and land fowl near the rocks on the ſea-ſhore, that they ſometimes obſcure the ſight of the heavens for many miles out at ſea, ſo that one would imagine all the fowl in the univerſe were gathered together in one flock.

Norway is alſo as plentifully ſupplied with fiſh as any country in the world *.

The Norwegians are generaly tall, well made and lively; yet thoſe on the coaſt are neither ſo tall nor ſo robuſt as thoſe who inhabit the mountains; but are remarkable for being fatter and having rounder faces. The people in general, are briſk, and ingenious; which appears from the peaſants not employing any hatters, ſhoemakers, taylors, tanners, weavers, carpenters, ſmiths, or joiners, for all theſe trades

* The learned and pious author mentions two or three aquatic animals, which are of ſo extraordinary a nature as to exceed all the bounds of probability. But as he never ſaw them, and only depends on the credit of thoſe who furniſhed him with theſe accounts; we who can have no proofs of their veracity, muſt at leaſt ſuſpend our belief; and it ſeems moſt prudent to omit deſcribing them till we can have more certain proofs of their exiſtence.

are excerciſed in every farm-houſe, and they think a boy can never be an uſeful member of ſociety, nor a good man, without making himſelf maſter of all theſe arts. Theſe are remarkable for their civility and willingneſs to ſerve every one; and a traveller is ſeldom ſuffered to pay for his lodging; for they think it their duty to treat the ſtranger as well as it is in their power, and look upon it as an honour done them if he accepts of their civilities. Yet the peaſant never gives the upper end of the table to the greateſt gueſt that ever comes under his roof; for he thinks that place belongs only to himſelf. They keep open houſes for three weeks at Chriſtmas, during which their tables are ſpread and loaded with the beſt proviſions they can afford. At Chriſtmas-eve their hoſpitality extends to the very birds; and, for their uſe, they hang on a pole at the barn door an unthreſhed ſheef of corn, which draws thither the ſparrows and other ſmall birds.

The inhabitants of the trading towns live, with reſpect to proviſions, much in the ſame manner as the Danes; but the peaſants keep cloſe to the manners of their fore-fathers. Thin oat-cakes are their common bread; but upon particular occaſions, as weddings or entertainments, they have rye-bread. If grain be ſcarce, which generally happens after a ſevere winter; the peaſants have recourſe to a diſagreeable method of preſerving life, by boiling and drying the bark of the fir-tree, mixing it with a little oatmeal, and making it into a kind of bread. Even in times of plenty they eat a little of it, that they make think it leſs diſagreeable in a time of ſcarcity.

The lakes and rivers furniſh the people with plenty of freſh water fiſh, and the mountains with game. For their winter ſtock they kill cows, ſheep, and goats; part of which they pickle and ſmoak, and ſome of it they cut in thin ſlices, ſprinkle it with ſalt, then dry it in the wind, and eat it like hung beef. They are fond of brandy, and of ſmoaking and chewing tobacco.

The Norwegians who live in towns have nothing remarkable in their dreſs; but the peaſants do not trouble themſelves about faſhions. Thoſe called ſtrile-farmers have their breeches and ſtockings of one piece. They have a wide looſe jacket, made of a coarſe woollen cloth; as are alſo their waiſtcoats, and thoſe who would appear fine have the ſeams covered with cloth of a different colour. The peaſants of one pariſh are remarkable for wearing black cloaths edged with red; another for wearing all black; the dreſs of another pariſh is white edged with black; others wear black and yellow; and thus the inhabitants of almoſt every pariſh vary in the colour of their clothes. They wear a flapped hat, or a little brown, grey, or black cap made quite round, and the ſeams ornamented with black ribbons. They have ſhoes of a peculiar conſtruction without heels, conſiſting of two pieces; the upper leather ſits cloſe to the foot, to which the ſole is joined by a great many plaits and folds. When they travel, and in the winter they wear a ſort of half boots that reach up to the calf of the leg, and are laced on one ſide; and when they go on the rocks in the ſnow they put on ſnow ſhoes. But as theſe are troubleſome when they have a great way to travel, they put on ſkaits about as broad as the foot, but ſix or eight feet long, and pointed before; they are covered underneath with ſeal ſkin, ſo that the ſmooth grain of the hair turns backwards to the heel. With theſe ſnow-ſkaits they ſlide about on the ſnow as well as they can upon the ice, and faſter than any horſe can gallop.

The peaſant never wears a neckcloth, or any thing of that kind, except when he is dreſſed; for his neck and breaſt are always open, and he lets the ſnow beat into his boſon. On the contrary, he covers his veins, binding a woollen fillet round his wriſts. About their body they wear a broad leather belt, ornamented with convex braſs plates; to this hangs a braſs chain, which holds their large knife, gimblet, and other tackle.

The women at church, and in genteel aſſembles dreſs themſelves in jackets laced cloſe, and have leather girdles, with ſilver ornaments about them. They alſo wear a ſilver chain three or four times round the neck, and a gilt medal hanging at the end of it. Their handkerchiefs and caps are almoſt covered with ſmall ſilver, braſs, and tin-plates, buttons, and large rings, ſuch as they wear on their fingers, to which they hang again a parcel of ſmall ones, which makes a gingling noiſe when they move. A maiden-bride has her hair platted, and hung as full as poſſible with ſuch kind of trinkets, as alſo her clothes: for this purpoſe they get all the ornaments they can.

Their houſes are, in general, built of fir and pine-trees, the whole trunks of which are only chopped even to make them lie cloſe, and then laid upon one another, and faſtened with mortices at the corners. Theſe trunks are left round as they grew, both on the inſides and outſides of the houſe, and are frequently boarded over and painted, eſpecially in the trading towns, which gives them a genteel appearance.

In the country villages the houſes are built at a diſtance from each other, with their fields and grounds about them. The ſtore houſe for the proviſions is generally at a diſtance from the dwelling-houſe, for fear of fire, and placed high upon poles, to keep the proviſions dry and preſerve them from mice, and all kinds of vermin. The kitchen ſtands alſo ſeparate, as do the barns, hay-loft, cow-houſes, ſtables, and the like. A farm has likewiſe commonly a mill belonging to it, ſituated by ſome rivulet, beſides a ſmith's forge; for every farmer as hath been obſerved, is his own ſmith. Up the country, where timber for building is but of little value, there is many a farm houſe as large as a nobleman's ſeat; it is frequently two ſtories high, and has a railed balcony in the front, and the additional buildings reſemble a little village. The common farm-houſes have, how-

ever, only the ground floor, and no other window but a ſquare hole in the wall, which is left open in ſummer; but in winter or in wet weather is filled up with a wooden frame covered with the inward membrane of ſome animal, this is very ſtrong, and as tranſparent as a bladder. This hole which is as high as it can be placed, alſo anſwers the purpoſe of a chimney by ſerving to let out the ſmoke.

Under the light-hole generally ſtands a long thick table, with benches of the ſame wood; and at the upper end is the high ſeat which belongs to the maſter only. In towns theſe houſes are covered with tiles; but in the country the people lay over the boards the ſappy bark of birch trees, which will not decay in many years. They cover this again three or four inches thick with turf, on which good graſs always grows.

The peaſants are buſied in cutting wood, felling and floating of timber, burning charcoal and extracting of tar. Great numbers are employed in the mines, and at the furnaces and ſtamping mills; and alſo in navigation and fiſhing, beſides hunting, and ſhooting; for every body is at liberty to purſue the game, eſpecially in the mountains, and on the heaths and commons, where every peaſant may make uſe of what arms he pleaſes.

It has been already obſerved, that the catching of birds affords ſome of the inhabitants a very good maintenance: but it is impoſſible to give a juſt idea of the fatigue and danger with which the people ſearch for the birds in the high and ſteep rocks, many of which are above two hundred fathoms perpendicular. Theſe people who are called birdmen have two methods of catching them: they either climb up theſe perpendicular rocks, or are let down from the top by a ſtrong and thick rope. When they climb up they have a large pole of eleven or twelve ells in length with an iron hook at the end. They who are underneath in a boat, or ſtand on a cliff, faſten this hook to the waiſtband of the man's

breeches who climbs, by which means they help him up to the higheſt projection he can reach, and fix his feet upon. They then help up another to the ſame place; and when they are both up, give each his bird pole, and a long rope which they tie at each end round their waiſts. The one then climbs up as high as he can, and where it is difficult, the other by putting his pole under his breech, puſhes him up, till he gets to a good ſtanding place: the uppermoſt of the two then helps the other up to him with the rope; and thus they proceed till they get to the part where the birds build, and there they ſearch for them. As they have many dangerous places yet to climb, one always ſeeks a convenient place to ſtand ſure, and be able to hold himſelf faſt, while the other is climbing about. If the latter ſhould happen to ſlip, he is held up by the other who ſtands firm; and when he has got ſafe by thoſe dangerous places, he fixes himſelf in the ſame manner, that he may aſſiſt the other to come ſafe to him; and then they clamber about after birds where they pleaſe. But accidents ſometimes happen; for if the one does not ſtand firm, or is not ſtrong enough to ſupport the other when he ſlips, they both fall and are killed; and thus ſome periſh every year.

When they thus reach the places that are ſeldom viſited, they find the birds ſo tame that they may take them with their hands; for they are loth to leave their young, but where they are wild, they either throw a net over them in the rock, or entangle thoſe that are flying with a net fixed to the end of their poles. Thus they catch vaſt numbers of fowls, and the boat keeping underneath them, they throw the dead birds into it, and ſoon fill the veſſel. When the weather is tolerably good, and there is a great deal of game, the birdmen will continue eight days together on the rocks; for there are here and there holes in which they can ſecurely take their repoſe; they draw up proviſions with

lines, and boats are kept coming and going to take away the game.

On the other hand, many rocks being ſo ſteep and dangerous that they cannot poſſibly climb up them, they are then let down from above; when they have a ſtrong rope eighty or a hundred fathoms long, and about three inches in thickneſs. One end of it the birdman faſtens about his waiſt, and then drawing it between his legs ſo that he can ſit on it, he is let down with his bird-pole in his hand, by ſix men at the top, who let the rope ſink by degrees, but lay a piece of timber on the edge of a rock, for it to ſlide on, to prevent its being torn to pieces by the ſharp end of the ſtones. Another line is faſtened round the man's waiſt, which he pulls to give ſigns when he would have them pull him up, let him lower, or keep him where he is. He is in great danger of the ſtones looſening by the rope, and falling upon him; he therefore wears a thick furred cap well lined, which ſecures him from the blows he may receive from ſmall ſtones; but if large ones fall he is in the greateſt hazard of loſing his life. Thus do theſe poor men often expoſe themſelves to the moſt imminent danger, merely to get a ſubſiſtence for their families. There are ſome indeed who ſay there is no great hazard in it, after they are accuſtomed to it; but at firſt the rope turns round with them, till their heads are giddy, and they can do nothing to ſave themſelves. Thoſe who have learnt the art make a play of it; they put their feet againſt the rock, throw themſelves ſeveral fathoms out, and puſh themſelves into what place they pleaſe. They even keep themſelves out on the line in the air, and catch with their poles numbers of birds flying out and into their holes. The greateſt art is required in throwing themſelves out, ſo as to ſwing under the projection of a rock where the birds gather together; here they fix their feet, looſen themſelves from the rope, which they faſten to a ſtone to prevent its ſwinging out of their

reach, and then the man climbs about and catches the birds either with his hands, or his pole, and when he has killed as many as he thinks proper, he ties them together, faſtens them to the ſmall line, and by a pull gives a ſign for thoſe above to draw them up. In this manner he works all day, and when he wants to go up, he gives a ſign to be drawn up, or elſe works himſelf up with his belt full of birds.

When there are not people enough to hold the rope, the birdman fixes a poſt in the ground, faſtens his rope to it, and ſlides down without any help, to work as before. There are in ſome places ſteep cliffs of a prodigious ſize, lying under the land, and yet more than 100 fathoms above the water, which are likewiſe very difficult to be got at. Down theſe cliffs they help one another in the above manner, and taking a ſtrong rope with them, faſten it here and there in the cliff, where they can, and leave it all the ſummer: upon this they will run up and down, and take the birds at pleaſure. It is impoſſible to deſcribe how frightful and dangerous this bird-catching appears to the beholders, from the vaſt height, and exceſſive ſteepneſs of the rocks, many of which hang over the ſea: it ſeems impoſſible for men to enter the holes under theſe projections, or to walk 200 yards high on crags of rocks where they can but juſt fix their toes.

The birds being brought home, they eat part of them freſh, and part is hung up to dry for the winter ſeaſon. Theſe birds afford the inhabitants a very good maintenance, partly from their feathers, and down, which are gathered and ſent to foreign parts, and partly from their fleſh and eggs. Some ſorts of the latter are as good as hen eggs, and though of various colours and ſizes are ſent to market.

END OF VOLUME VI.

PRINTED BY JOHN THOMPSON.

CONTENTS OF VOLUME VI.

Travels of Sir John Chardin, through Mingrelia and Georgia into Perſia, - - - - - 1

A New Hiſtory of the Eaſt-Indies, - - - 114

A Deſcription of China, - - - - - - - 184

A Deſcription of Guinea, - - - - - 247

Travels into the Inland-Parts of Africa, - 299

Of the Religion of the Mahometans, - - 338

Shaw's Travels through Barbary, - - - - 361

The Natural Hiſtory of Norway. - - - - 443

DIRECTIONS FOR PLACING THE PLATES IN VOL. VI.

Page

Stadthouſe at Amſterdam to face Title page,

Beautiful Avenue at Schiras 104

The Porcelain Tower at Nankin 200

Remarkable Bridge 212

Cape Coaſt Caſtle 250

Temple of Mecca. 352